

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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A man with a single aim will accomplish much even though he may not be brilliant, or have an ancestry that will give him prestige.

Rev. J. E. Phillips of Port Gibson has been dangerously ill of typhoid fever, but we are happy to be able to state that he is better, and the hope cherished that he will soon recover again.

The papers announce that Hon. W. J. Bryan will speak in Jackson on the 22nd inst. It is expected that a large crowd will be present to hear him. But do not expect so many to turn out as when he was through the State before.

The Southern Baptist Press Association will meet in Hot Springs, Ark., on next Tuesday, the 20th inst. We have planned to attend, and yet hope to do so, if sickness does not prevent. These occasions ought to be utilized to great advantage by our Baptist editors.

Dr. Rowe spent several hours in our office a few days since. He seems to have recovered entirely from his recent illness, and to be encouraged with the outlook of his work. There are few men as hard-worked as he is. Let earnest prayer be made by the churches that our mission work may come up all right.

At last Mississippi is to have an up-to-date capitol. The bill providing for the new building originated in the Senate, and having passed that body, it went to the House where, with some modifications, it was passed. The bill provides that the new building shall be erected on the penitentiary site and that \$1,000,000 are to be used in its construction.

Abraham Lincoln, the 16th President of the United States, was born ninety-one years ago last Monday. His birthday was celebrated in New York City by the closing of the banks and exchanges and many stores. Mr. Lincoln was a great and good man. His life is a brilliant example of an ambitious youth rising from the deepest poverty and forging his way through all difficulties to the highest seat in the gift of the greatest nation on earth.

It seems that small-pox is scattered all over our land. The report comes from Texas to Maine, and from Florida to Washington, that small-pox is everywhere. But though it is so generally diffused, it is, in the main, a very mild type. It appears that more are dying of pneumonia than of small pox. Also measles is having a right considerable run throughout the country. So, taking into the count yel-

low fever, small-pox, measles and pneumonia, our country has been afflicted with an unusual amount of sickness within the last few months.

In the death of Rev. William Henry Green, President of the Princeton Theological Seminary, which occurred on the 10th inst., the defenders of the old Book in its full inspiration and simplicity lose a valuable colleague. The "higher critics" rightly feared this champion of the "faith once for all delivered to the saints." Indeed a great defender of the inspired Word has fallen. But let none of God's people be dismayed. The Word is indestructible and immutable, and cannot "be bound." Men may come and men may go, friends and foes may fall in deadly conflict, but "not one jot or tittle of this Word shall fail until all be fulfilled." In the death of Dr. Green, the world loses a great scholar and stalwart type of Christian manhood.

Notice to Our Readers.

We take pleasure in calling your attention to the firm of Patton & White, of Jackson, Miss., dealers in high grade Pianos and Organs, and everything usually kept in a First Class Music House. We can recommend this house for high standing and fair dealing, and feel sure our patrons will benefit themselves by writing them for catalogues and terms when wanting anything in their line. They handle the celebrated Kimball Pianos and Organs, the renowned Knabe, Steiff, Hains, Ivers and Pond, Whitney, Hinze, and Blassius Pianos, and the beautiful toned Ann Arbor Organs.

Write them at 318 East Capitol Street, Jackson Miss.

The American Woman's Suffrage Association has just closed a session of several days in Washington. A resolution was adopted asking the Congress of the United States to submit to the state legislatures a constitutional amendment providing for woman suffrage. They request that no citizen in Alaska, Puerto Rico, Hawaii, or the Philippines shall be disfranchised on account of sex. In a preamble they recite that women during last year cast votes for the first time in Louisiana, France and Ireland; and that the women in New Orleans and Baton Rouge carried the day for a sewerage system and a pure water supply. They congratulate themselves on having secured full suffrage in four states and partial suffrage in twenty-five.

Miss Anthony has determined to retire from the presidency of the above organization.

One, who knows how reliable *The Exam-*

iner usually is, is surprised to read in its columns the following language:

Most of the shocking tragedies that blacken the fair name of the Southern States can be traced to the fact that the carrying of pistols and bowie knives is universal. A man of fiery temperament is almost certain, sooner or later, to make a public danger and nuisance of himself, when armed with these weapons of offence. A bill is now before the Virginia Legislature prohibiting the carrying of concealed weapons. We trust that it may speedily become a law.

Gross ignorance is manifest at two points in this extract. While "the carrying of pistols and bowie knives" is more general than it ought to be in the South, yet it is far from the truth to say that it is "universal." *The Examiner* is rejoiced that Virginia is agitating the question of enacting a law prohibiting the practice of carrying concealed weapons. We do not suppose there is a State in the South whose statute laws do not prohibit this practice. It is very probable that the "carrying of pistols and bowie knives" is as common in the North as it is in the South, and too common in both sections. But let us remember the old adage, that "those who have glass houses should be careful about throwing stones."

We have a large number of good articles on election, some for and some against, but we are persuaded that these articles have salt enough about them to keep at least for a few months, and that the cause will be better served by giving the readers a breathing spell, and some time for digestion of this "strong meat of the Word." We had supposed that the brethren would soon be through with their discussion on this subject, and were disposed to let all who were desirous of writing be heard through *THE BAPTIST*, but the large number of articles which have reached us in the last few days convince us that we had mistaken the whole matter. Brethren, if we are saved we have been chosen. Now let us realize the fact that this choice is two-fold.

1. Chosen to eternal life.
2. Chosen to a life of service.

Let us not forget that when God ordains to eternal life he also ordains to a life of service. God will take care of the first part. Let us stretch every nerve to make the second part true in the fullest sense. "Make your calling and election sure," are the words which especially concern us. "The harvest truly is great." Let us thrust in the sickle and garner the golden grain in recognition of our call to service. The calls from mission fields are loud and prolonged. Our Master's word is "Go." During the three remaining months before the Southern Baptist Convention let each of us resolve to do his part.

Our Mission Work.

The general subject of missions as it has to do with Mississippi Baptists ought just at this time to be very profoundly considered.

1. Because this is near the beginning of a new year, and, with many pastors in the State, the beginning of work with their present churches. It is very important that, during the bad weather usually experienced, and the consequent slim congregations witnessed, in the months of January and February, the pastors so get hold of the situation as to be able when springtide rushes in and larger congregations gather to strike telling blows for our mission work. Of course, every experienced pastor knows that when the plans are all wisely laid, the work has just fairly begun. He also knows that the best plans will fail unless pushed; he also knows that any plan vigorously worked is far better than no plan.

And further: it is to be understood in the beginning that all will not work on any plan. Make the plan just as elastic and accommodating as possible; and then, if some will not accept it, go to their plans, if they have any. And, if they have none, work them the best you can in an off-hand manner—strike any way, every way, but in some way strike everybody.

2. The rise in the price of cotton has brought a measure of prosperity to our State not seen for many years before. If we could have gotten along on five-cent cotton (and we could), then what ought we to do for our God? This two-cent rise in the price of cotton alone brought to Mississippi about one round billion of dollars. Of course, the Baptists of Mississippi received a liberal share of this billion unexpectedly handed down to the State. God's law of giving is to give as he prospers. What do you say, brethren and fellow-laborers, about making a free-will offering to the Lord?

Last May, when the ruling price of cotton was about five cents, Southern Baptists decided to largely increase their offerings to the mission cause. As soon as we determined to make an advance, God came to our help in material prosperity. The amount cotton growers have received in excess of what was expected when the Southern Baptist Convention resolved to increase its contributions to Foreign Missions 10 per cent, is enough to pay ten times more to our mission work than we have ever paid in any one year.

3. Great activity should just now mark the movements of our Baptist host, because the time is short.

Less than three months remain to us now before the meeting of the Southern Baptist Convention at Hot Springs, in May. Mississippi is expected to give \$8,000 to Foreign Missions. Up to this date she has given only about \$3,000. We are expected to give about \$4,000 for Home Missions. Up to this writing we have given in cash less than \$1,000 and in boxes something over \$1,000.

Thus we see that we must push our mission collections vigorously, if we would go up to our Convention with full amounts expected. But, though the time is short, we are well able to accomplish the work expected at our hands. Will not every pastor go at once to earnest praying and planning for a mighty,

steady, onward movement in this work for God and souls? Let the work now begin in real earnestness and prove cumulative to the finish. Then we shall all be happy, humanity blessed and God honored.

Will a Man Rob God?

The book of Malachi contains the most fearful arraignment of God's people that can be found anywhere. Speaking through the prophet, the Holy Spirit charges upon priests and people wholesale and systematic defrauding of God in the matter of sacrifices and offerings, and represents Jehovah, both as father and sovereign, repudiating all their acts of worship, declaring that they are an abomination to Him; and then, in the 8th verse, of the 3d chapter, the question is asked, "Will a man rob God?" The form of the question implies that it would be considered outrageous to even suppose such a thing; but immediately the charge is made: "Yet ye have robbed me." "In what way?" say the people. "In tithes and offerings," is replied.

I desire to call attention to this ancient history for a few minutes, for as I read it I find it fits so perfectly the condition of things with us now that it would seem to have been written by some inspired person about the close of the nineteenth century, and addressed to the Baptists of Mississippi. Are we not robbing God in tithes and offerings? Will any intelligent man in this State claim that our people are giving to God all that belongs to Him? But I would bring this matter closer home than this, and ask you, brother, "How are you treating God?" Have you in your flock a male, and then offer him an unclean thing? See Mal. 1:14. How few there are who give unto God all they can afford. How many who grudgingly hand out a nickle when they could well afford a dollar. It is as true to day as it was in the time of Malachi, that the man who can afford to put a dollar into God's treasury and slips in a nickle robs God.

When one looks at the amount which the 90,000 Baptists of Mississippi contribute to missions, aggregating some \$13,446.69, or about 15 cents per capita, it certainly looks like the question at the head of this should come with terrific force into the heart and conscience of each one.

I verily believe that we ought to pay \$100,000 per annum to missions in this State, and yet that is about as much as all the Baptist churches in the State contributed to all purposes during the year ending with the State convention of July, 1899. In other words, the Baptists of Mississippi, according to the published statistics, contributed during one year about one dollar each to the cause of God. Truly can it be said of us, "We are many, but not much." The mass is made up of the individuals, and the only way to remedy this condition of things is for each one to determine for himself that he will do what he ought for the support of the cause we all profess to love. If you wish to do this, the first thing needed is to prayerfully settle the question, "How much do I owe God?" then pay the debt and quit robbing our God.

JOHN T. BUCK.

Jackson, Miss.

A Memorial for 1900.

The year 1900 is a year to be celebrated, whether opening or closing a century. The Southern Baptist Convention undertakes its celebration by special effort for advanced movement in all our denominational life.

We ask for advancement in the interest of the Sunday School Board at Nashville, Tenn., and specify two particulars:

1. Let the board into your school with its periodicals. This is true now with nearly all of the Sunday schools within the territory of the convention, but we wish to complete the list. Here is our motto for the year 1900: A Sunday school for every church, and every school for all the work of the Southern Baptist Convention. The use of these periodicals is direct support given to the convention's work. You send your contributions for home missions to the Home Board, and for foreign missions to the Foreign Board, and we earnestly ask that you will let the Sunday School Board also into your school, and use the periodicals from Nashville. It is an easy way, and yet very effective for helping on the work of the convention. Surely you can do this, and surely you will. The work has grown immensely, and we would like a memorial for 1900 by having every school on our list, and by having our work in every school.

2. A contribution to the Bible fund. We are sending Bibles into the destitute places throughout the South and on the frontier, also among the immigrants as they crowd into this country from the nations of the earth, and also to Cuba, where, until lately, nothing was known of the Word of God.

Thousands and thousands of copies of the sacred Scriptures have gone out to bless the people and to build the kingdom of Christ. We ask your help in this great and glorious undertaking of giving the Word of God to the people. Many schools, as well as churches and individuals, have enrolled themselves on our list by making contributions to the Bible fund. We will add a dollar to every dollar sent, and so make your gift do double service.

Ask your school for a contribution to the Bible fund of the Sunday School Board at Nashville, and so help forward the Bible work of the Southern Baptist Convention. Surely there is nothing more important than giving to the people the pure Word of the living God. It is a power for good that cannot be measured in all the future ages. Brethren, let us have your support, in both our periodical department and Bible department. The Lord has wonderfully blessed the work, and sent it forward as a mighty agency for good.

J. M. FROST.

Nashville, Tenn.

Be Original and Rely Upon Yourself.

There is very little chance for a young man to distinguish himself in the midst of the tremendous competition of today, unless he is original. There is little distinction for imitators. What the world demands is striking originality. It admires the man who has the courage to lift his head above the crowd, who dares to step to the front and declare himself. Never before was originality so much at a

premium. The world makes way for the man with a new idea, but the imitator, no matter how hard he may work, must either fail, or win but mediocre success. But it takes a very bold, a very original, and a very strong man, to step to the front today and attract the attention of his competitors in any calling.

Emerson startled the world by his originality, by his Emersonisms. He did not run in ruts. He did not care what other men thought. It did not matter that the orthodox clergy opposed him, that the world criticised him; he had the courage to bring out what God had put into him, and he will go down in history as one of the most subtle thinkers the world has produced, because he had the courage to be what nature intended him to be.

The young business man who adopts the methods of his competitors, who dresses his show windows in the same style, who studies and imitates them in every way, is not the one who becomes a great merchant; it is the one who dares to put in motion new ideas, and who attracts attention by his originality, that succeeds in business. There is good advertising in originality.—*Success.*

A Balloon Exploded.

We received a quasi rebuke from a good brother—the editor of one of our best Baptist papers—not long ago for offering for publication an article criticizing some of Dr. Whitsitt's ill-natured and unfounded strictures upon the Baptists, saying to us, that "some of our brethren thought we ought to let up on him now that he had resigned and gone away from the seminary, and that we should not pursue him in his retirement with adverse criticisms." Well, we accepted the gentle reproof as not only well-meant, but probably well-timed, and concluded to say no more on the subject. But what are we to do about the matter when the "dear, good Whitsitt" will not himself "let up," but continues firing back at us from across the waters, aiming seemingly to cover us all over with the slime and venom of false accusation and misrepresentation? Now, if you think he is too pious and holy and sanctified to do a thing like that, just read this note of his, in one of our most widely circulating American Baptist papers:

Some Baptists are proud to claim that they are not Protestants. Neither are they Baptists. It is impossible to be a Baptist without being a Protestant. No man has a right to claim the Baptist name or fly the Baptist colors, who is not also a Protestant war and woof. The Baptists are the most thoroughgoing of all Protestants. Baptists who are not Protestants are commonly Papists in principle. It is neither honest nor manly to fly the Baptist standard and deny the Baptist faith. If those Baptists who are not Protestants would raise the Popish standard and go to their own place, it would be a great benefit to our cause.

WILLIAM H. WHITSITT, in *The Examiner*, London, Dec. 16, 1899.

Now, some of Dr. Whitsitt's deliverances in the past have strongly indicated that he was something of an adventurous explorer, and that he could find, as he thought, some things that even older and wiser men had failed to discover. If this be true, why then does he not make at least a coast voyage into

the historic realm, or a little ramble into the nearby woodlands of the encyclopedias in search of the truth of what he states? He could make a discovery that would doubtless be as new and novel to him as that one of "sixteen hundred and forty-one" notoriety, to wit: That Baptists were not original nor even subsequent Protestants. Exactly what he would learn is this, that six German princes, and the deputies from thirteen imperial districts or towns, met in the city of Speier in the year of 1529, at the call of Emperor Charles, the Fifth, and solemnly "protested" against the corruptions of the Roman Catholic church, as then current, and appealed to a general council. He would also learn that this was the embodiment and imitation of the Lutheran movement and that they then and there took upon themselves the name of "Protestants" which has followed them down through history to the present time.

True, he would find that the Calvinists afterwards joined these Lutherans in their "protest" against Romish corruption, but no where in history can he find where any Baptists, or people of Baptist principles or polity joined in any such formal assertion of agreement with pedit-Baptist "Protestants." All that Dr. Whitsitt can ever find in support of his pitiful fling at his brethren is the statement that the Waldenses, Paulicians, and Novatians, are equally, if not more, entitled to be called "Protestants." But then, these people existed, suffered, and many of them died for the truth as Baptists hold it, long before the year of 1529, or even before Luther, who led the "Protestants," was born.

But Dr. Whitsitt has established such a reputation for an utterly reckless and unreliable historian, that if he should by any means stumble upon the truth even concerning the Baptists in his hop-and-go-fetch-it researches there are not a few people who would feel constrained from past experience to take it *cum grano salis*.

One thing more. What is to become of Dr. Whitsitt's labored and boasted discovery that there were no immersed believers before the year 1641, and consequently no Baptists before that time if they are "Protestants" when the "Protestant" fad had its rise in 1529, just 112 years before that date? Has the dear brother lost his wits sure enough; and would he have us change his name to Fit-sitt?

If our brother of the hot-house historic fame could in any event manage to rid himself of the phantom of the "church-branch" relation, and perforce a sacramental succession out of the old Roman Catholic apostacy, he might find in his heart to do justice to his Baptist brethren by correcting this untenable historical note and withdrawing these vicious insinuations and slanderous imputations. Let us hope that he is blinded only for a time, and that he will yet return to his proper "senses," and become what he once claimed to be, "a strenuous Baptist." And finally true Baptists are Protestants only in the sense of the fact that they have always, from the days of John the Baptist, till now, protested against every unscriptural and unchristian thing whether it be the Roman Catholic apostacy, the "church-branch" succession out of that apostacy or any other ungodliness.

J. A. H.

Election.

All seem to believe election and can not do otherwise, because it is taught in the Book. But all do not agree exactly, and it is said that the whole may be divided into two grand divisions. One holding to unconditional election, the other to conditional election, making faith in Christ the condition which God foreknew. The argument being that God elected to eternal life those who are the elect because He foreknew that they would believe.

The unconditional theory is rejected because, as it is claimed, it is opposed to human reason, and in conflict with the very nature of God, and the calls of His Word to repentance, &c. Now the question is, are we not called upon to confront the same difficulties in accepting the other or conditional theory, which makes election turn upon God's foreknowledge. "For whom He did foreknow He also did predestinate," &c. This is the Scripture that forms the foundation for the conditional theory. Now to the point. I think all will agree that God could not foreknow a thing to happen that would never take place, and a thing that He foreknew would happen must inevitably take place. It follows, therefore, that all He knew as believers would believe, and all that He knew as unbelievers would not believe, hence the destiny of all from that standpoint is as immutably fixed by the conditional theory as it is by the unconditional. And there is as much fatalism in the one as there is in the other. The chief difference between the two theories being that in the unconditional theory the sovereignty choice of God is recognized, while in the other the sovereignty choice of God is ignored, also, making the holiness of the individual, which God foresaw, the source of His decree and making our salvation not "of grace" as the Scriptures teach.

I have suggested that the same difficulties seem to confront us in the conditional theory that do in the unconditional theory. For, if the destiny of every one is fixed in the foreknowledge of God, the result is precisely the same as though it were fixed by God's decree, irrespective of His foreknowledge. Hence, the question might be asked as well in connection with the conditional theory as the unconditional. Why preach the Gospel at all? Why call upon men everywhere to repent, etc., since in the foreknowledge of God the destiny of all is fixed and cannot by the very nature of things be changed? But, brethren, we must accept election because it is taught in God's Word. Make it conditional, if you like, but, if your theory should be attacked by one who does not believe election at all, I think you would have as much difficulty in defending it as you would (and I dare say more) in defending the unconditional theory; besides you would find, in defending the latter, much comfort in knowing that you were within the impregnable fortress of God's sovereignty.

J. R. SAMPLE.

Do not undertake to go through the year without being equipped with THE BAPTIST.

A Comparison and Suggestion.

THE COMPARISON—

The Apostles' Creed. "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell, The third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen."

This is a very good compendium of doctrine, though defective for an independent congregation of believers in Christ. By "The holy Catholic Church" is meant, not the Romish Church, but "the general assembly and church of the firstborn, which are written in heaven"—(Heb. 12:23); and by "He descended into hell," He went into the place of departed spirits. In his Creeds of Christendom, Philip Schaff says that the "Apostles' Creed," so-called, is in its present form not earlier than the fifth century. Made by other men long after the Apostles had died, it was neither used by the Apostles nor prepared by them for the use of other Christians.

An Apostle's Creed. "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

This creed was written by the Apostle Paul in I. Cor. 15:3, 4, and has been preserved for the use of all Christians in every age and among all nations. The Apostle calls it "the gospel." It is the whole gospel, not exclusively, but inclusively. It contains the whole "good tidings." Without it there could be no gospel.

THE SUGGESTION—

If our people must repeat a creed, by all means let them use this one from an inspired Apostle of Jesus Christ.

H. F. S.

Vicksburg, Miss.

The Definition and Scope of Inspiration.

It is not my purpose to write an article in defense of the fact that God has given the Holy Scriptures to men. That He has done so is conceded by all Christian people to be the fundamental fact of our religion. Nor is it needful that there should be any human definition of Inspiration. The Scriptures themselves do not formulate any such statement beyond saying that "Holy men of old spake as they were moved by the Holy Ghost."

But men have taken unto themselves the responsibility of saying what Inspiration is, prominent among which in recent days is that given by Mr. Joseph Cook about a decade ago. This was: "Inspiration is such a divine superintendence over the books of the Bible as makes them a trustworthy, infallible and safe guide concerning the way of salvation." The old definition held to by our

fathers of a century ago was practically this, that the Holy Spirit dictated every word to the sacred writers, who were merely amanuenses.

Now, the above definition of Mr. Cook is entirely too narrow as to the purpose of inspiration, for God has more extended designs toward man than that he should merely be saved. He would have his people to be "a peculiar people, zealous of good works." While salvation from our sins is the first work which our Lord would effect in men, yet it is far from being the last.

"The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ourselves of ungodliness and worldly lusts we should live soberly and righteously and godly in this present world." We need, then, a revelation from heaven which will not lead men into the way of salvation, but will only also teach the saved what they are to believe, what is to be the moral character of those who are saved, and what is to be the extent of their service to God and to men. Any definition of Inspiration which does not cover these essential facts is necessarily defective, and does not distinguish the Bible as the Book of all books.

The definition which tacitly prevailed till recent years, which we have called above the ideas of our fathers, to the effect that the Holy Spirit dictated the very words of the Bible to the sacred writers, is too comprehensive to be compatible with the fact that each one has his peculiar style and conception of thought. Not to accept the verbal inspiration of the Scriptures, and to recognize the individuality of the several writers, is by no means to deny the complete divine elements in the various books composing the Bible. The fact that God gave us his Word makes it an infallible rule for our faith and practice, though we may not have any theory as to how He controlled the minds of his chosen writers.

If any human definition of Inspiration is allowable, we would say that the Holy Spirit inspired all the ideas in the Scriptures, leaving it for the several writers to express these ideas in their own language. These may or may not have known previously such ideas. If they knew them before in the facts of history, geography or chronology, then the Holy Spirit chose these known facts as well adapted to his purposes or providence and redemption. If the writers did not know these ideas previous to their being moved by the Holy Ghost, then these truths conveyed were beyond the comprehension of men in their natural endowment of intelligence, such as the trinity, the special providences of God, and the plan of salvation through Christ.

While the Scriptures themselves have not given any definition of Inspiration, they do come to us claiming to be the Word of the Lord, which liveth and abideth forever. This claim has been fully vindicated in outward evidences and in the comfort, peace and joy which the eternal Word brings to our hearts. Let us put our faces as a wall of flint against any insinuation that the Scriptures are not in every sense the very Word of the Lord.

A. P. PUGH.

Union Springs, Ala., Jan. 30, 1900.

Whence His Authority?

BAPTISMAL.—Rev. D. B. Waddell last Monday performed baptismal services for Joseph William, 18 months old son of Mr. and Mrs. G. L. Keyes, at the family residence on Seventh Street. The God father was named as Mr. J. W. Keyes, of Indianapolis, Ind., and the God-mother as Miss Nettie Hood, of Meridian.—*The Daily News.*

Where did he get the command or commission for the above act?

This child could not believe and he could not be taught. Matthew xxviii:19 says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." On page 135, Shorter Catechism, Question 94, "What's baptism?" Ans. "Baptism is a sacrament wherein the washing with water, in the name of the Father, and of the Son and of the Holy Ghost, doth seal and signify our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

Some years ago there was an effort to get an unconverted man into the Methodist church, he asked me about it and I advised him not to do so. I told him the Gospel plan of salvation was *repent, believe, and be baptized*, and he was asked to reverse the order—putting the cart before the horse. A person can do all that is commanded, and then not obey the command.

For instance, you might tell your daughter to go in the parlor and sweep the floor, dust the furniture and arrange it. That daughter could go in the parlor, arrange the furniture, dust it and sweep the floor; she has done everything you told her, but she has not obeyed you, because she did not do it in the order in which you told her. So when you christen, sprinkle or baptize, repent and believe you have not obeyed.

I was christened into the Presbyterian church when an infant against my protest, so my mother told me, I don't know who my God-father or God-mother was. When I was converted I followed Jesus in baptism.

W. H. PATTON.

Shubuta, Miss., Feb. 11, 1900.

College Tidings.

Two hundred and thirty students enrolled! Mr. Quin, who had the small-pox, is up and about well. It was an exceedingly light case. We do not expect any more of it, except that we will not be surprised if the two young men who have nursed him shall have it. As they have been vaccinated, though, they would probably have only varioloid. They are quarantined off in an isolated cottage, and we feel sure that no harm will come to the rest of the school. Mr. Quin and his nurses have had every needed comfort during their isolation, and the work of the school has moved right on. The sun is shining brightly to-day, and everything is hopeful.

Truly,

W. T. LOWREY.

Clinton, Miss., Feb. 12, 1900.

Let every man study his prayers and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.—*Jeremy Taylor.*

Is There Any Mystery In Godliness?

Paul said, "And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16. "The mystery of the faith" is still held in the consciences of the good and pious.

1. I can conceive that God, who is omniscient, omnipresent and omnipotent, could determine in His will to create a world in any desired proportions and people it with multitudes of immortal beings, and so fixed by His decree that every atom shall move or exist in its appointed sphere, and that every individual of the multitudes shall live and die and be eternally destined without the possibility of deviation from his primal will.

2. On the other hand, I can conceive that the same God could create and people a world and appoint laws both for moral life and physical life, set these in operation to continue without His supervision till He wills that they should cease, rewarding obedience and punishing disobedience. There is no mystery in either of the above conceptions concerning God.

3. But that an infinite God should create a finite man, so that the man could be left free to choose his own destiny, and yet could not make choice of a holy life and glorious destiny unless God should help man's infirmities—In this lies the mystery.

"Behold, I show you a mystery."

Chemistry teaches that water is composed of oxygen-gas and hydrogen-gas, each alone is inflammable, but united will extinguish fire. Alone, will destroy life rather than sustain life. United they form a water, and water is essential to life. (Human logic would say, put two fires together and make a greater.)

"So our God" (out of Christ) "is a consuming fire." Man without Christ is as is said of his tongue, that is "a fire," *** "and it is set on fire of hell." Jas. But man reconciled to God through faith in Christ Jesus possesses the water of life, and the gospel is no more, "the savor of death unto death, but of life unto life."

Hence, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His own good pleasure."

The first and second conceptions are paradoxical and both cannot be true.

The third contradicts both the first and the second, but is not true on this account, but because it is in harmony with the Bible, which is the end of all controversy to the Christian. We must not rely upon the inferences that we may draw from the attributes of God, or from the freedom of man. We know certainly, only as the Bible teaches, and there will be always insoluble mysteries in it, till the veil is removed. Not an interpretation, however, sincere, but the word of the Lord that will abide. We have no right to draw inferences as to what God can do, or ought to do, or ought not to do. God's laws only are safe, and we have no right to lay down laws for God's behavior.

The election of a certain number of persons to eternal life is declared a fact; for John in

Rev. 7:4, saw one hundred and forty and four thousand. After this he saw a great multitude composed of all people and kindred and nations under the whole heavens, which no man could number. Here is a definite number and an innumerable host. Every individual of each company was brought to God according to His will. The ground of salvation for either number we cannot affirm, but we may declare that in no instance was it human merit. The manner of election, however, is clearly discerned in the Scriptures.

Peter declares to "the strangers scattered abroad" that they were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."

1 Pet. 1:2.

In this, election and sanctification are causes of obedience. Election chooses and sanctification fits for obedience. 2 Thes. 2:13. *** "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Sanctification fits the man for believing as for obeying.

Thus far in this article, effectual calling has been considered, and unless it can be shown that the influences of the Spirit can be finally rejected, we would conclude that man was not given free moral agency.

To assert that grace is irresistible is to refuse man the freedom of choice as to whom he will serve, and also to refuse plain statements of the Bible. It is true that God has been resisted in His gracious dealings with man in every dispensation of His economy. My spirit shall not always strive with man, was said before the flood. "Come away from him, come away from him, for he is joined to his idols," was spoken concerning Ephraim, who was a representative character. Stephen said to his murderers, "Ye do always resist the Holy Ghost; as your fathers did, so do ye."

It is said 2 Thes. 2:10 *** "because they" (they that perish) "receive not the love of truth, that they might be saved." "And for this cause God shall send them strong delusion *** who believed not the truth, but had pleasure in unrighteousness." "Ye would not come unto me that ye might have life." "I would have gathered you as a hen gathereth her brood and ye would not." Others are "ever learning and never come to a knowledge of the truth."

The Son, "by the grace of God, tasted death for every man." Men resist this grace. They resist the gracious influences of the Holy Spirit. They sin unto death in that they sin against the Holy Ghost. Men exercise freely their will in choosing. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." This fear and obedience is produced by God's dealing with men; and if to this merciful and gracious influence they yield, they are accepted; if they resist, "they are given over to hardness of heart," and "having their con-

science seared with a "hot iron," being past feeling, "work all manner of wickedness."

God cannot be charged with pretention, which is in law the omission by a testator of some one of his heirs to a portion in the benefits of the estate. Wherefore it is written in the gospel of prophecy by Isaiah, 35 ch. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come and buy wine and milk without money and without price; wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me and eat that which is good and let your soul delight itself in fatness."

"Seek ye the Lord while He may be found, call ye upon Him when He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon."

Ez. 33 ch., declares, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

"Unto you, O man, I call, and my voice is unto the sons of men."

"Look unto Me and be ye saved, all ye ends of the earth, for I am God, and besides Me there is no other."

It is manifest that the uttermost sovereignty of God is not yet in exercise. This is not to challenge His sovereignty, but it is to say that He holds its exercise in abeyance as a matter of choice, for all power in heaven and earth is given unto the Son; but it is written, "For He must reign, till he hath put all enemies under his feet." "But now we see not yet, all things put under Him."

Without controversy, great is the mystery of godliness. "God so loved the world that, He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Who by the grace of God tasted death for every man." "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." On this account, "He now commandeth all men everywhere to repent." "Except ye repent, ye shall likewise perish." "Him that cometh unto Me, I will in no wise cast out." "Whosoever will, let him come."

I beg to say to those who believe in the free invitations of the gospel, that all will be saved who will heartily accept.

L. R. BURRESS.

The Greek word, which means *priest*, is never once applied in the New Testament to any office-bearer of the Christian Church. This means that the application of the term to ministers of the Gospel is totally unwarranted by the Word of God, and a bold usurpation of the sacred functions which belong to our Redeemer alone.—*Ex.*

On last Tuesday, while the great anti-trust convention was in session in Chicago, the Mississippi Legislature passed an anti-trust bill. It is a favorable indication, that so much attention is being attracted to the question of trusts and combines. May our God direct in the solution of the great and difficult problems by which our nation is confronted.

Some Alumni of Mississippi College.

On the top of the Alleghenies in Montgomery county, Virginia, is a rolling plateau about ten miles in length and four miles in breadth. This level stretch of country is 2,200 feet above the level of the sea and its soil is of rare fertility. Pure water and coal of excellent quality abound. It was such a combination of natural advantages that led this spot to be selected as the site of the Virginia Polytechnic Institute. The beauty of its campus, offering a splendid prospect, is enhanced by the rich blue grass, which is indigenous to that region. It was my good fortune last week to visit this College, and as I inspected the extent, variety and excellence of its processes and work, I was led to fear that Virginians in general know perhaps too little of this institution. I was glad to note that its able President—a man brimful of the best educational ideas—has held the institution rightly to the purposes of its foundation; it is what its name denotes—a Polytechnic Institute.

All the practical arts from horse-shoeing up to the highest uses of electricity, all phases of horticulture and agriculture, dairying, the wide range of the natural and mathematical sciences, taught by most approved laboratory methods, are embraced in the courses of instruction.

Too often it has been the case that such institutions are neither fish nor fowl, not adhering rightly to the specific purpose of teaching technology for which they were called into being, nor doing in an approvable manner classical and historical work. In them a student got neither agriculture nor culture. Dr. McBryde has wisely cleared of this mistake. While he has pushed to the front the practical arts and the sciences, he has not neglected those more general cultural courses that supplement and reinforce the technological work. History, Political Economy, English and Modern Language are ably taught. The progressiveness of the institution is to my mind in nothing more marked than in meeting the present demand for Spanish, in which classes more than ninety are already studying. In this feature of the work of the Polytechnic while many have contributed, perhaps no one has done more to quicken the literary and historical spirit than Dr. R. H. Hudnall, a man who, gifted with an instinct for letters, has availed himself of the best advantages in this country and in Europe. Some years ago when I happened to be boarding with the Chairman of the Faculty of the University of Virginia, Mr. Hudnall came with his A. B. degree from Mississippi College to the University for the purpose of taking the two years' course looking to the Doctor of Philosophy Degree. The young Mississippian soon discovered, to his credit be it said, that what he needed at that stage was not specialization but more thorough general culture. And so Mr. Hudnall dropped into the Chairman's office to say that instead of taking in two years the Doctor's Degree, he had decided to stay three years and take the M. A. degree. I well remember the emphatic words of commendation used by the Chairman when he told me this at dinner that day. After taking the M. A. Degree at the University in due course of time, Mr. Hudnall carried

out his earlier purpose to specialize, and made his way to Goettingen and Leipzig Universities in Germany where he won the coveted degree of Doctor of Philosophy. It was immediately upon his return to this country that he took up his present far-reaching work in the Virginia Polytechnic Institute. His course I have often thought ought to be an example and an inspiration to the youth of our Southland who aspire to a higher life.

Dr. Hudnall's activity and influence is no less marked in the Baptist Church than in the College. He has in the Sunday School an interesting class of thirty young men; he frequently leads the prayer meeting; and in numerous ways works to the hand of his excellent pastor, Rev. J. Hartwell Edwards. At the last meeting of the Virginia General Association in Richmond, Dr. Hudnall won the favor of all by his earnest presentation of the necessity for a new house of worship at so strategic a position as Blacksburg. In his contributions to the religious and secular press Dr. Hudnall is no less effective.

I have dwelt thus at length on the facts of Dr. Hudnall's life and work, because he is a type of many men whom Mississippi College has given to the world.

During the two days that he and I talked together at Blacksburg, our minds frequently reverted with affectionate regard to some of those students who are now prominent scholars. Among the number were Dr. Hillman Brough, the accomplished and able Professor of History in Mississippi College.

On a recent visit to Coahoma county, it was a pleasure to me to learn how favorable an impression Dr. Brough had left when not long ago he made a trip through the Delta in the interest of Mississippi College. In few men have I noted the instinct for letters that Hillman Brough possesses.

Another that came to mind was Dr. F. L. Riley, Professor of History in the University of Mississippi. I remember when he first talked to me in Clinton of his desire to take a university course. By energy, by resolution and by ability his desire was eventually realized at the Johns Hopkins University—alas! how great a debt the South and whole nation owe to that noble institution! I have watched Dr. Riley's career with deep interest. No sooner had he taken up the work at Oxford than his influence was felt in the organizing of the Mississippi Historical Society, of which he is at present both the secretary and moving spirit. Not to speak of other publications that show the deep interest he is infusing into historical study in his native State, I may mention his recent splendid brochure on "Sir William Dunbar, The Pioneer Scientist of Mississippi." Such work as this is needed, and I rejoice to see a man with so skillful hand and head undertaking it. But Dr. Riley's talents have been called into a larger field. A Richmond publisher has engaged Professor Riley to write one volume in a forthcoming series of works on American History. Thus it is clear that this alumnus of Mississippi College has hardly more than just begun his career as an original investigator into the annals of our country.

Does full university preparation pay the student? I shall like to answer that by a reference to R. H. Hudnall, Hillman Brough,

Franklin L. Riley, Louis Menger, of Bryn Mawr in Pennsylvania, Henry A. Vanlandingham, and Oliver M. Johnston, Professor of Romance Languages in Leland Stanford University, California. This list could be extended, but these examples are surely enough to cause every student of Mississippi College, indeed every student of this Southland, to aspire to the noblest preparation to be had at any of the great universities in this or other lands. I believe that you can rightly gauge the value of a College by the number of men whom it incites to climb up higher to the broader culture of the university. As in religion, so in life, it is quality and not quantity that counts.

S. C. MITCHELL.

Richmond College.

A Practical and Successful Pastor's Views.

This brief and pointed address was delivered recently in the pulpit of the Charlestown, W. V., church by the pastor, Rev. L. R. Milbourne.

My brethren and sisters, I ask you to-day to take our *Religious Herald*. It is our church paper, published in Richmond, Va., ably edited, only \$2 a year. It is an investment of four cents a week, and is worth to any Baptist family fifty cents a week, and more than that if it is regularly and studiously read. A regular reader of a good religious newspaper is usually found among the best workers in our churches and among the most liberal givers to the cause of Christ.

Every Baptist ought to know what the Baptists believe, what they stand for, particularly as a church of Christ. One's own church paper keeps before its readers the distinctive principles of the particular body of Christians it represents; and they are intelligent Baptists who read our Baptist literature. Wherever a strong, healthy Baptist church exists, you will find many eager readers of Baptist newspapers, tracts, mission journals, etc.

If one is a good Christian to begin with, you cannot make him too strong a Baptist. Baptists hold more of the truth, and preach more of the truth, and proclaim less error than any body of Christians in the world, and Baptists who are intelligent and well-grounded in the truth want their preacher to hold forth unto all the complete gospel of the Son of God. Good Baptists do not want any deceitful handling of the Word of God for the sake of pleasing anybody.

Now, I want you to take the *Herald*, read and study it every week, and it will help to make you a better Christian, a better informed Baptist, and a more faithful servant of our blessed Lord. I wish to call your special attention to the special offer of the *Herald* for four months at a cost of fifty cents, and during this time the dear old paper will be especially valuable, as Dr. Jeter's articles on "Distinctive Baptist Principles" will appear, and I would like for all of you to read them; and I wish, also, that you would become permanent subscribers of this most excellent paper—*Religious Herald*.

Will not those who know themselves in arrears, remit at once?

The Extent of the Atonement.

A consideration of the extent of the atonement opens to our view one of the most interesting and important subjects connected with Christian theology.

Now the question of sufficiency does not enter into the present discussion. As Dr. Hodge says: "There is no debate among Christians as to the sufficiency of the satisfaction Christ made to accomplish the salvation of all men, however, vast in number. But the question is what was the design of the Father and Son in the vicarious death of Christ?" Was it to procure salvation for all men, or for those only who are saved?

There can be but four views in which the satisfaction for sin in the death of Christ can be considered.

I. That the atonement is limited in design and equally limited in effect.

II. That it is universal in design but limited in its effects by the sovereign pleasure of God so that while Christ died for all, the benefits of his death are enjoyed only by those to whom it is applied by the Holy Spirit.

III. It is universal in design but its benefits are limited to those who exercise faith.

IV. It is universal in design and universal in effect.

Let us look at these several theories.

The fourth view has the single merit of being consistent with itself for it contradicts the direct teaching of God's word. It is expressly declared that some men are lost, therefore the atonement must be limited in some way.

The third view limits the atonement by making it real only to those who exercise faith.

Against this theory it may be argued.

1. It is inconsistent with the nature of the atonement not to be limited in God's purpose.

2. It makes the benefits of the atonement the result of faith; but faith is itself the result of the application of the atonement and not the cause.

3. It is uncertain, for its realization depends upon man's acceptance. Man may or may not accept and so Christ may die in vain.

4. It impinges the justice of God in punishing those for whom a substitute has actually borne the penalty and made full satisfaction.

5. It represents God as unjustly causing Christ to suffer death for those whom he knew would not accept it and for those whom he knew would never hear of it.

6. It is in direct opposition to all those passages of Scripture which expressly declare that it is connected with the purpose of God.

7. It is inconsistent with all those passages which teach that God elects man to salvation not because of foreseen faith, but of his own good pleasure.

The second view, in endeavoring to account for God's purpose in salvation, makes the atonement itself universal but limits its effect by the sovereign pleasure of God so that the benefits of Christ's dying are enjoyed only by those to whom it is applied by the Holy Spirit.

The objections to this view are:

1. It breeds confusion. It teaches a general design and a special design. Such a thing is impossible. God must be specific in all his decrees or else confusion will follow.

2. It does not accord with justice for God to make an atonement for all men and then limit it in its application to only a few.

3. It makes God a respecter of persons to give to a few what equally belongs to all men.

4. It fails to accomplish the end aimed at, namely, to harmonize the universal calls of the gospel with the limited effect of the atonement. There is no difference between calling a man to a salvation not made for him and calling him to one he cannot receive. I do not see how any benefit can come to the sinner by being invited to a salvation which is available only to those to whom it is applied by God's sovereign will, unless he be included in that will. Can he be comprehended in that which the Sovereign does not apply to him? Is God's goodness to the lost placed in a more favorable position by representing him as devising a plan which he purposed should not be applied. The atonement to be real must be personal and definite.

We come now to the consideration of the first view. The atonement is limited in design and equally limited in effect, and accomplishes just what God intended—the salvation of those who are saved.

It has been argued against this view:

1. That it is inconsistent with those Scriptures which speak of the atonement as unlimited. To this objection it may be said that many of those passages are limited by the context and many are hypothetical and that if they are not taken in a limited sense they lead to doctrines contradictory to the plain teaching of God's word.

2. That it is inconsistent with the unlimited offers of salvation. I do not consider this an objection, for any other kind of an invitation is impossible under the existing circumstances, no matter what theory of the atonement you hold. God uses human instrumentality to accomplish his purpose and when he commissioned his disciples he could not go into the detail of naming and describing every one whom he knew would believe. This would be impossible so he says go tell it to every creature for in that every creature—the genus homo—are the ones for whom it is intended, to them it will be intelligible.

In favor of this view it may be argued:

1. It is consistent with God's purpose as revealed in the doctrine of election.

2. It is consistent with God's justice. Those for whom Christ died are saved from death.

3. It explains how it is that some gladly receive his word while to others it is unintelligible.

4. It agrees with the language of limitation used in the Scriptures with regard to the death of Christ.

5. It puts the work of Christ upon a sure foundation. There is no uncertainty. Christ knows for whom his death is efficient and he knows that their salvation is infallibly certain.

I close with this observation. God does

what he purposes; but some men are not saved; therefore there must not have been a place for them in the atonement, or else God's purpose has failed. In the language of Calvin, "Christ died sufficiently for all men, but efficiently only for the elect."

J. BENJAMIN LAWRENCE.

Smithdale, Miss.

Beauty Shows at Home and Abroad.

Paris proposes to have a prize beauty-show, to which Americans will be admitted as candidates. As only rich people go to Paris, as a rule, it is not likely that there will be a fair representation of America's beautiful women. Good looks are not by any means exclusively an attribute of wealth. The possession of money enables a rich woman to enhance good looks, with costly and elegant apparel, but it is a question whether good taste in the choice and adaption of cheap attire may not more than offset garments of the richest texture. Good looks in America and Great Britain, from which Americans chiefly sprang, are most general in what may be called the middle classes,—those who do work enough to be healthy, but who are not robbed of their vitality by the crushing burden of excessive and unwholesome toil.

We hear a great deal about society beauties and belles, but the truth is that the equals, and probably the superiors of most of them in attractiveness, could be met in the thoroughfares of any American city or town, when young women are going to and from their work. There, and at the ingle side, is the real beauty shown.

SUCCESS IDEALS.

Genius begins great work; labor alone finishes them.—JOUBERT.

When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is, always, "Does he work?"—RUSKIN.

"There is work for all in this world of ours, Ho! idle dreamers in sunny bowers; Ho! giddy triflers with time and health; Ho! covetous hoarders of golden wealth; There is work for each, there is work for all, In the peasant's cot or baronial hall."

"Blessed be Drudgery!" For thrice it blesses us; it gives us the fundamental qualities of manhood and womanhood; it gives us success in the thing we have to do; and it makes us, if we choose, artists,—artists within, whatever our outward work may be. Blessed be Drudgery,—the secret of all achievement, of all culture!

Spiritual joy is one of the finest qualities and richest treasures of the believer's life. Every Christian should seek to cherish and exhibit it. It will do much to help him to commend the Gospel to others. It has its source in the rich experiences of the grace of God in the soul. It is the product of the Holy Spirit, who tunes the heart strings with his own divine melody. Spiritual joy is the joy of the Holy Ghost.—Ex.

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Our Book Table.

Passion and Patience. By Janie Prichard Duggan. 12mo, 270 pages. Price \$1.25. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

It is divided into 28 chapters of about ten pages each. The authoress is proving herself one of our most attractive writers. She has given to the reading public before this two charming volumes, *A Mexican Ranch*, and *The Senora's Granddaughter*, both of which met with a wide reading. This, no doubt, will share the happy fate of the other two. She contrasts in a sharp and impressive way the opposites, passion and patience. There is just enough of love, romance sprinkled in to season what otherwise might be the least bit insipid, making the whole menu toothsome and wholesome. The book is all that could be desired in mechanical finish, in its arrangement and the structure of its sentences. The language is chaste and elevating. Its tendency is to lead one to think less of passion and more of patience.

Synoptic Arrangement of the Life of Jesus of Nazareth. By Noah K. Davis, Ph. D., 12mo, 16 pages. Price, 15 cents, American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

Synopsis of the Life of Christ. By George W. Clark, D. D. 12mo, 16 pages. Price 5 cents. American Baptist Publication Society, 1420 Chestnut street.

These little works are really valuable and helpful to persons whose libraries do not contain larger and more elaborate works on the Synopsis of Christ or harmony of the gospels. The prices of these put them within reach of all.

THE BAPTIST.

A Non Sequitur.

J. B. SEARCY.

I agree with Dr. Venable that "A preacher must study," and that "the very first question for a preacher to determine in the treatment of a text is, 'what does this passage mean?'"

But when he illustrates his position by the text, "How shall we escape if we neglect so great a salvation?" our views diverge as widely as the poles are apart. Suppose we admit what he says. "Only a little teaching of the context shows that the 'we' includes the writer himself, and the converted Hebrews to whom he is addressing himself." But because it includes the Apostles and the converted Hebrews, does it necessarily follow, as he claims, that it does "not apply to sinners, unconverted men?" This is a vital point. It is the hinge on which a certain theory of interpretation turns. Admit that all whom the Apostle addressed in the Epistle to the Hebrews were real converts—genuine Christians, and you make the Apostle teach final apostasy outright, for he speaks of some "drawing back into perdition." He speaks about those who "despised Moses' law, dying without mercy, under two or three witnesses" and asks, "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing; and hath done despite unto the Spirit of Grace?"

Are the persons here addressed "converted Hebrews?" I do not believe it. I can conceive of no blacker type of sinners, and even in the text under consideration are we to suppose that the Apostle puts himself along with the other "converted Hebrews" and admits that he and they have "neglected the great salvation" of Christ? Believe it who can.

But this view is in harmony with, and necessary to, the support of the position previously taken by our distinguished brother, that to real converts, regenerated people, "there is danger and possibility of falling finally away, and being lost eternally." (His italics). I have no scruples at all in applying the text under review to sinners. I have a sermon so teaching on that text which I have preached a number of times, and if I should live I expect to preach it a number of times more, believing in so doing that I am not "handling the word of God deceitfully."

Program and Literature for Centennial.

MEETINGS, 1900-1901.

I submit herewith to the brethren a suggestive tentative program for the meetings which have been proposed during our Centennial Celebration. It has been impossible to get the Committee together to deliberate upon the program which is offered herewith. Consultation however, has been had with a number of brethren, and all have agreed to the proposed program as covering the ends had in view by the Southern Baptist Convention in this movement. It is very desirable that all the meetings held should keep the main ends

February 15,

in view. The program proposed is not offered as in any way binding or necessary. It is subject to any kind of modification which may be suggested by local conditions. At the same time if brethren will adhere as closely to the program as possible, they will be sure of working towards the ends which the Convention had in view, and the meetings held will all have in them something of unity.

A Tract is being prepared on each of the subjects, so that those who have been appointed to speak may have help upon the subject assigned, if this should be needed. Due notice will be given through the papers when these tracts are ready for circulation, also as to where they may be obtained. Will the brethren who expect to take any part in these Centennial meetings please cut out the annexed program and paste it in some convenient place, so that it may be ready when needed, and thus be unnecessary to have to write to the office for "another copy."

Respectfully submitted,

F. H. KERFOOT,

Chairman, Committee of Southern Baptist Convention.

PROGRAM FOR CENTENNIAL MEETINGS.

- I. Our Denomination a Century Ago.
- II. Denominational Growth During the Last Century.
- III. Our Denominational Missions a Century Ago.
- IV. Progress of Our Denominational Missions During the Last Century.
- V. Our Present improved Equipment For Missionary Work in the Century to Come.
- VI. What Should be the Special aims of the Denomination for the Century to Come?
- VII. The Denominational Organization Needed for the Accomplishment of these Aims.
- VIII. The Leadership and Responsibility of Pastors in This Work.

Battles of Life.

The battles of life are hard to fight, And many are far behind, out of sight; Struggling with sin, satan and self, Knowing only poverty, and nothing of wealth.

The battles of life are hard to fight, Few fighting for God, many for might; The one reaching the celestial plane, The other reaching sorrow, sin and pain.

The battles of life are hard to fight, And to conquer be sure you're right; Stand on the Rock, stay to the world, God's eternal banner is to be unfurled.

The battles of life are hard to fight, Oppose the wrong and die for the right; Your work in the world must be for truth, Treasures for yourself, blessings for youth.

The battles of life are hard to fight, Forces opposing, will sting, stain and blight; Many fall by the way and lost to thought, But are rewarded above, for battles they've fought.

The battles of life are hard to fight, Move the difficulties, make way for light; That the world may see, hasten to repent, And join the forces for the last event.

The battles of life are hard to fight, Be on your guard both day and night; Watch your enemy he's there no doubt, Make him blush by raising a shout.

JOSEPH DYER.

Dedicated to St. Clair Lawrence.

1900,

Sunday School.

LESSON FOR FEBRUARY 18, 1900.

BY W. F. YARBOROUGH.

JESUS AT JACOB'S WELL.—John 4:5-26. (Read John 3:22-4:45.)

GOLDEN TEXT.—God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4:24.

It is impossible to say just how much time intervened between the incidents of this lesson and the last, but it must have been three or four months at least. It was long enough for the work of Jesus to attract considerable attention. (See John 3:26.) His decision to return to Galilee was affected by the jealousy of the Pharisees and the imprisonment of John the Baptist. Our lesson gives an incident of the homeward journey.

EXPLANATORY.

Sychar. This was either the ancient Shechem or a small town near the same site. At present a small village known as Askar is identified as Sychar. The statement, that this place was near to the parcel of land which Jacob gave to his son Joseph, though not elsewhere stated in Scripture, is supported by the history of Jacob's residence at Shechem and the burial of Joseph's bones there. For some account of the Samaritans who dwelt there in the time of Christ, see II Kings, 17:24-41.

Jesus therefore being wearied. What more natural testimony could be given to the humanity of Jesus? Worn as he was from the day's journey he sat down by the well, a most natural place for a weary pilgrim, while his disciples went into the town near by to purchase provisions. The word "meat" is plural in the Greek and means provisions or food. John says it was about the sixth hour. With the other evangelists this would undoubtedly be noon, but there is considerable doubt as to John's usage. The scholars are not agreed whether he reckoned time as did the Synoptics, from 6 a. m. to 6 p. m., or, as we do from noon to midnight. For reasons, too lengthy to discuss here, the writer thinks John uses the latter method, which would make the sixth hour mean 6 p. m. This on a summer's day would give sufficient time for the events immediately following.

A woman of Samaria. As the lone, worn traveler sat there resting, there came a woman from the Samaritan town near by after water. As brought out in the conversation she was poor, degraded in character and of a despised race. It is probably a parenthesis of John's, that, "the Jews had no dealings with the Samaritans." The reference is to social and religious intercourse and not to commercial relations. These distinctions were no barrier to Jesus when he saw an opportunity to do good. With more than human insight he read what was in the woman's heart, saw her degradation, and at the same time her stifled religious inclinations. To him a human soul, though sunken in sin, was worth breaking over the conventionalities and artificialities of the times to save. She herself wondered at his disregard of custom and perhaps attributed this unusual freedom of a Jew with a Samaritan, especially a woman, to his consuming thirst.

THE BAPTIST.

The gift of God. Strange talk, this from the Jewish pilgrim about "the gift of God" and "living water." The idea that this poor, thirsty wayfarer could furnish with living water which he called the gift of God, when he had no means of getting it from Jacob's well aroused her curiosity, but such talk seemed like folly unless he was greater than Jacob who gave to his posterity the well. The very form of the question shows that she expected him to admit that he was not greater than Jacob. Observe that the Samaritans claimed descent from Jacob. They held to the Pentateuch and cherished Messianic hopes emphasizing the prophetic rather than the kingly office of Messiah. Jesus' words seemed to have suggested dimly to her mind some spiritual lesson.

Shall never thirst. Her question brought forth still stranger words than he had yet spoken. This time he made it very clear that he no longer referred to the water from Jacob's well. The contrast is strongly presented. The water from Jacob's well may be continually drunk (present tense) and even then every one that drinks it shall thirst again. On the other hand whoever drinks at all (aorist tense), of the water which he gives shall never thirst any more forever. The explanation of this is that this living water becomes in him who drinks it a fountain of water springing up into eternal life. Flowing from the very throne of God, seeking its level again, it carries, by its force, the heart into which it goes, back to the throne of God. Of course Jesus is himself this living water, but the woman taking his words literally, asked that he give her this water in order that she might be spared her wearisome journey to and from the well. Her reply however revealed a depth of interest that warranted an advanced step in the conversation.

Go, call thy husband. Her reply, that she had no husband, brought from Jesus an answer that was an eye-opener and a conscience-piercer. How did this stranger know anything of her domestic relations? In amazement she exclaimed, "Sir, I perceive thou art a prophet." She then gave a sudden turn to the conversation which is naturally explained by a desire to dismiss a subject so personal and so unpleasant. It is the nature of a guilty conscience to dodge the point. She saw an opportunity to learn from this man who knew so much something about the perplexing religious problems of the time. Not least among these were the rival claims of the Jews and Samaritans as to the proper place to worship God. The Jews said Mount Zion; the Samaritans said Mount Gerizim. Possibly this new prophet could decide the question.

The hour cometh. Jesus answered by assuring her that distinctions of place amounted to nothing in the new era which was already being ushered in. True spiritual worship, not dependent on locality or liturgy, may be offered to the Father anywhere and will be accepted, since he is Spirit. Jesus informed her, by the way, that the Jews in contrast to the Samaritans were intelligent worshippers and that salvation proceeded from them. This claim of superiority for the Jews doubtless stung her pride and though she had recognized

the stranger as a prophet she reminded him of a higher court of appeal. Messiah the great prophet was coming who should reveal all things. What must have been her feelings when the stranger said, "I am he!" This is the first recorded claim of Jesus to being the Messiah. What he could not claim in the hearing of the jealous religious teachers of the Jews he could without exciting any suspicion of political designs reveal to this peasant woman of Samaria. From this conversation let us hope that she was the first fruits of this glorious harvest in which the Lord of the harvest exults, verses 34-47.

TOPICAL.

There are many valuable lessons to be gotten from this narrative, but let us omit all except those that refer to Jesus as the model soul-winner. Observe some of the elements that entered into this bit of personal work in the interest of a lost soul.

1. He leads up to the subject naturally. His thirst furnishes the starting point and from the request for a drink of water he leads the woman of Samaria to ask for living water.

2. He disregards artificial distinctions of racial and social life. He who stops to consider the color of the skin or the social standing of an unsaved soul is unworthy to be a disciple of the meek and lowly Jesus. Such distinctions may have their place somewhere, but certainly not in the religion of the Lord Jesus.

3. Great sin is no special reason for discouragement. Few of us would think of trying to save the soul of such a character as this unchaste woman. Jesus here teaches us that no sin of character debar a soul from salvation.

4. He makes salvation desirable by naming its excellencies. It gives eternal life. It satisfies spiritual longing. It turns the beneficiary into a benefactor.

5. He quickens the conscience thus leading the sinner to see his need of salvation.

"Protection for Planters"

is the headline of an advertisement appearing in our columns of the old established seedsmen and florists, Peter Henderson & Co., 35 and 37 Cortland street, New York. This announcement is to the effect that this firm no longer supply their seeds to dealers to sell again, so that to procure the famous Henderson seeds the same must be purchased from them direct.

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The Home.

Our Gulf Coast Mission Field.

Our Mississippi Gulf Coast was inhabited by Aborigines, Indians, for centuries, who groped their way amidst the darkness of religious superstition, and imagined they heard the whispering of the "Great Spirit" in the whistling wind. The first permanent settlement of white people was made by French Canadians (Catholics) on Biloxi Bay in 1679. These sons of Japheth came and dwelt in the tents of Shem. The Roman cross having been planted on this Coast and in New Orleans it became a rendezvous or gathering point for Catholic immigrants from Spain, Italy, Sicily and other Catholic countries. The first gospel preaching by Baptists was done by Eld. George Davis from Georgia in 1830. The first Baptist church was organized on Davis Bayou in 1832. The first missionary to this coast was Eld. Philip P. Bowen, father of the writer, who labored under appointment of the Home Mission Board of the S. B. C. in 1856, and under appointment jointly by the same Board and the Mississippi Baptist Convention in 1855. Eld. J. B. Hamberlin was appointed missionary to this field by our State Convention Board in 1874, and labored more than five years. A number of other brethren have labored as missionaries on this field since Bro. Hamberlin's day; among them the writer, who has labored ten years. The Gulf Coast Association was organized in 1877. Much time and labor and money have been spent on this field. The progress of our Baptist cause has been slow from the beginning, the period of the greatest visible progress was the first several years of Bro. Hamberlin's work. The nature of the population, and environments are similar to those of New Orleans, and our Baptist progress is in line with that in that city. While the visible results have been meagre, we should bear in mind that the seed of gospel truth has been sown in many minds and hearts as "bread cast upon the waters," and with patience we must wait till the great harvest day, which will reveal the fruit from gospel seed-sowing along this highway. Numerically we have made a net gain of about fifty percent in twenty years, and now number about four hundred and fifty members on the coast, proper. The Gulf Coast Association, on account of yellow fever, has had no meeting for several years. An effort to revive it will be made this

spring.

The writer has visited the greater part of the field recently, and found the condition of things much the same as they have been for years past. Most of the towns have built up materially and the population has increased, but our Baptist cause has advanced but little. Some of the churches have been strengthened while others have weakened. My recent visit to this field, and observations confirmed me in my opinion concerning its condition, and number of missionaries needed, etc., as expressed upon leaving the field after ten years of labor. I have had no cause to change that opinion. I am glad that the outlook at present is encouraging. I believe that a brighter and better day is dawning upon our heritage there. I found our people cheerful and hopeful as a rule, and it is due to God's providence, about our missionaries. On the Eastern division and residing at Moss Point is

ELD. B. L. MITCHELL,

late of Missouri, I had heard favorable things concerning this brother and his work, and becoming acquainted with him a happy impression was made upon my mind. Intelligent, courteous, pious and industrious, he is rallying our forces. Congregations and Sunday Schools have improved much, and the outlook is much brighter there. In the center of the field and residing at Biloxi is

ELD. J. B. SEARCY,

whose many years of able, faithful, efficient work as editor of Baptist periodicals and as pastor of large and influential churches in three States, have endeared him to the brotherhood. He needs no word of eulogium from my pen. He has taken hold of the work earnestly and our people are taking hold of him. Congregations, prayer meetings, and Sunday Schools, have increased both in numbers and in spiritual interest. We may look for an advance along the line there. On the Western division and in connection with a part of our mission field on the Gulf and Ship Island R. R., is

L. E. HALL,

whose record as an able consecrated energetic man, whose work for Christ our Lord, has been crowned with marked success, has inspired our people with confidence and hope. The field is beginning to feel the touch of spiritual power through the Word, and the undertaking of our brother to build a house for God in that fast-growing town of Gulf Port, gives promise of complete success. He needs

more money. Will not the reader send him some? Do so, and when you go to Gulf Port and see a Baptist house of worship there, you will be glad you helped to build it. And what shall I say of

OUR FAITHFUL PEOPLE

along that gulf-washed shore, who have proved themselves worthy of much praise for their fidelity to our Lord during the changing scenes of the stormy past. Noble people of God whose names are written in heaven. How I love them. May the good Shepherd continue to guard and to lead them into pastures green, and by waters still, till the sun of life shall set on earth, and may their ransomed spirits join their fellow laborers who have preceded them (from our Gulf Coast field) into the Father's happy home on high.

O. D. BOWEN.

Ellisville, Miss., Feb. 7, 1900.

The Power to Bring.

TO THE BAPTIST:

I feel somewhat impressed to say a few words on the above subject. We take for our Text John 1:42, "And he brought him to Jesus." It is so much like a Christian to bring someone to Christ.

There are three things necessary for a person to possess in order to have power to bring the sinner to Christ.

1. We must have a good eye.
2. We must have spiritual courage.
3. We must have a good character behind our acts.

1. *The Good Eye.* Our eyes must be sharp sighted and always on the lookout for opportunities to lead some one to Christ. We have known Christians who have daily companions, and parents who have raised their children to be grown men and women and it never hath appeared unto them they ought to lead them to the Savior. Their eyes seemed closed to all opportunities.

2. Though we may have a good eye and have not spiritual courage to approach a sinner the opportunity is lost. We should have courage to go and talk to a sinner in regard to his soul. They should be heavy upon our hearts. Andrew, when he found Christ, saw at once an opportunity to lead his brother to Christ. He had complied with the courage of approach.

3. The character, it has been said, that that was the reason that Peter doubted not his brother's word. Andrew's life had been such a one that Peter had the fullest confidence in his brother. So when he says, "We have found

the Messias," he did not doubt one bit, but came.

Dear brethren, if our lives were such that the world could have the utmost confidence in us, every sermon we preach and every time we talked to a sinner, it would touch his heart, for like Peter they would believe our words.

It is interesting to note that four disciples mentioned in this chapter were brought to Jesus. This is the method by which the gospel is to be spread throughout the world. If only each one who now accepts Jesus, would get one other person to do the same it would not be long before the whole world became Christians.

The Biblical Illustrator gives this illustration: "The bee hunter puts a piece of honey-comb into a box and catches a bee; he then covers the box, and very soon the bee fills itself with the honey. Being let loose, it finds its way home and in a little time returns, but not alone. It brings its companions with it, and by and by the box is filled with bees." So, if every child of God would do this, it would not be long until the world would be filled with Christians. Brethren, let's be more earnest in our work. My prayer to God daily is that the church may wake up and do their whole duty. I ask the brethren to pray for me that I may do a good work for the Lord.

G. L. NEELY.

Watervally, Miss.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
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READ THIS.
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Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.

Truly yours,
REV. R. C. KIRKLAND.

W. L. MYER
CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Things That are Worth Doing Well.

In the course of an article in *The Youth's Companion* on "Ambitions: True and False," Bishop Potter of New York says: "One of the saddest things in life is to see how much time and how much pains are spent upon things that are not worth either of them. In art, it is true, where things endure, like an exquisite bit of carving, or one of Meissonier's paintings, or a lovely miniature, the beauty and perfection are of so fine and high a kind that to spend much time and labor upon them, and to be ambitious for an excellence (that which excels) of that kind, is at any rate intelligible. But the people who spend weeks in engraving 'Home, Sweet Home' on a ten cent piece, or doing anything else of a kind which, when it is done, is not worth the doing, they are, I cannot but think, the victims of an ambition that is both false and foolish."

"If one is beginning life with a few fixed rules, one of them may well be: 'What is it that is best worth doing? Can I do it? And if I can, is it worth while throwing away time and strength upon what is not?' Take the matter of our reading. One of the things that, when we are young, we do not realize is that, when we are older, and find ourselves among other people and hear them talk of what we know nothing about, one of the keenest mortifications of like will be the consciousness of our own ignorance. We will remember then, perhaps, the books we have read, and of what poor stuff many of them were; and we will realize that, if we had given the time that they have cost us to books worth reading, we would have been fit companions for educated people, and happy and at ease in their society."

And so of almost anything and everything else. It is not so much that one wants to do better work that makes a true and honorable ambition, as that he wants to do the best. The people who do the really great things are the people who have gotten, first of all, a sense of proportion, and who know what it is upon which it is worth while to spend their time, and by means of which to help or teach their fellow-men.

The table cloth in Leonardo da Vinci's great picture of the Last Supper, and what Da Vinci did with it, are worth remembering just here. The picture has been engraved and copied all over the world, and most of my readers have seen reproductions of it, with the wonderful figures of Jesus and St. John which are its crowning

glories. But when it was first exhibited, it is said that everybody exclaimed, "How marvellous is the painting of the threads of the table-cloth!" until Leonardo, incensed that they should ignore in the picture what was really great, for something that was an insignificant detail, seized his brush and impetuously painted the details in the table-cloth all out. It was a fine lesson in proportion which we may recall to help us distinguish in any work between a mere ambition to excel, and an ambition to excel in what is worth doing."

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It has never failed to cure RHEUMATISM in any form, Acute or Chronic.



Here is what a Prominent Physician has to say who has had 35 years of active practice of medicine. I have never before in my 35 years of practice of medicine given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my own observation; for there is no Disease which has so baffled the medical skill of all ages as Rheumatism, and to find a Reliable remedy for the same. At last we have found it in "5 DROPS," manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill.

The "5 DROPS," has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometime ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office without Crutches and told me they were perfectly Well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kindness and for the conscientious way in which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

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How Long Have You Read About "5 DROPS" Without Taking Them? Do you not think you have wasted precious time and suffered enough? If so, then try the "5 drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay-Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache, Nervous or Neuragic, Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Nalaria, and kindred diseases. "5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors' patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle \$1.00, prepaid by mail or express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD, No. 1515 Jefferson St. Louisville, Ky.

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Cured me of enlarged Liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN, No. 98 Alexander St., Atlanta, Ga.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Ministers and Churches.

BETHANY, BRUSHY FORK AND WHITE OAK.

The writer is just beginning his second month's work with the above churches. Brushy Fork and White Oak may be placed in the column with those doing their duty towards their pastors last year. Bethany was without an undershepherd. These churches consume three fourths of my time, the second Sunday being idle.

Brethren, this is my first regular church work and I beg you pray for us that we may move forward in the work of the Master.

B. SIMMONS.

Conn, Miss.

LUKA.

I began my work here the fourth Sunday in January and am delighted with this people. They are a noble little flock having expended about seven hundred dollars recently on our house and we are now contemplating putting in a baptistry and building two Sunday school rooms. Bro. Lawrence can then come to see us and we can renew the tie of love and friendship that began some ten years ago. Hoping THE BAPTIST may continue its ascension till it reaches the heights of Journalism.

I am yours fraternally,
W. A. TERNAGE.

EUPORA, MISS.

Seeing that a number of churches are reporting their promptness in paying their pastor's salaries for last year, our impression is that it must be a new thing with them, and last year seems the first for them to practice this great duty of honesty! At least it has a tendency to make this impression and it is a fact that a large number of our churches after obligating themselves to pay the salary of their pastors, when the year ends, are careless, and indifferent whether it is paid or not. This is radically wrong, dishonoring to the church of Christ, and sinful in the sight of God.

We are glad to add the Eupora Baptist church to the roll of honor among the above churches. This church paid its pastor every nickel due him, a month or six weeks before the close of the year.

And not only that, but on the suggestion of the pastor, they purchased a magnificent *pastorium*, and don't owe but a few dollars on it, so the preacher lives in a Bap-

tist home, and to prove that the Christian people here had reserved Christian liberality, they presented their pastor with a handsome suit of the best broadcloth to be had for money. This is only a part of the Christian activity of our Baptist church. All these things were done as a thank-offering for the peace, harmony, and prosperity during the year 1899. "The Lord hath done great things for us; whereof we are glad."

We are beginning 1900 full of hope and encouragement. "Pray for us." On Sunday, Feb. 11th, two of our very best and most progressive men were elected deacons, Dr. P. R. Brown and C. L. McCullough. One of our good deacons, Bro. B. Delashmet, having been elected sheriff, had to move to Waltham, and our venerable Bro. E. Wright, getting along in years, could not attend to all the duties of the office as he desired, and when he called for help the church unanimously picked from among their best men the above named brethren. May God bless them in the discharge of their sacred duties, is the prayer of

R. M. R.

A Word With Bro. P. Watt Lanier.

MY DEAR BROTHER.—You ask if it is "right to publish a so-called list of churches which pay their pastors," and then proceed to put more common sense, honesty and religion than I have seen in an article of the same length in five years. With all my heart I thank you for it, but allow me to say, my brother, the reason for such publication is plain. (I will not discuss the question of "right.") It is because the churches which pay their pastors promptly are the exception, not the rule. It is a blistering shame that it should be so but the fact is on the surface of every such newspaper mention. The slipshod, half-hearted, dishonest methods of churches, employed in their dealings with matters of financial responsibility, have placed them far below the ordinary level where the world would place the standard of common honesty, and the result is that churches, many of them, as such, haven't as much credit in the business world as a barefooted negro. They treat their pastors worse than an honest sinner would treat a pointer dog. Let us have the names of churches that DON'T pay their pastors as they promise—for a few seasons and maybe the number will be diminished. I have an idea that the promptness of the churches you refer to as doing their duty is owing largely to your own integrity

and sense of justice. May the Lord give us a few like you in every church in all the land. With best wishes, I am yours for Christian honesty, integrity and fidelity to truth and duty.

L. E. HALL.

Hattiesburg, Miss.

Mardi Gras.

Mardi Gras Celebration, New Orleans, La., and Mobile, Ala., February 26th and 27th, 1900. Reduced rates via Southern Railway.

On account of Mardi Gras Celebration at New Orleans, La., and Mobile, Ala., February 26th and 27th, 1900, the Southern Railway, will sell tickets from points on its lines to New Orleans, La., and return, at rate of one fare for the round trip. Tickets will be sold February 20th to 26th inclusive, with final limit to return March 15th, 1900.

The Southern Railway offers excellent and convenient schedules enroute to New Orleans and Mobile, and passengers should purchase tickets reading via that line.

For further information, call on Southern Railway Ticket Agent. Feb 8 st.

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A LARGE number of engraved views of varied scenery in the famous zinc fields of South-western Missouri, mailed free, along with "Tales of Fortune" telling all about the zinc industry of Missouri, and how a small sum can be invested to good advantage. Address, WALTER SAYLER, 171 LaSalle, St., Chicago, Ill.

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Woman's Work.

Be Kind and True.

Be kind, little maiden, be kind;
In life's busy way you will find
There is always room for a girl who
smiles
And with loving service the hour be-
guiles.

A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is
sad,
And is loving and tender to make it
glad;
Who loves her mother and brightens her
eyes.

And many a household duty shares;
Who is kind to the aged and kind to
the young,
And laughing and merry and full of
fun.

There is always love for a girl who is
sweet,
Always a smile her smile to greet;
Then be kind, little maiden, be kind.

Be true, little laddie, be true;
From your cap to the sole of your shoe.
Oh, we love a lad with an honest eye,
Who scorns deceit, and who hates a lie;
Whose spirit is brave, and whose heart
is pure,
Whose smile is open, whose promise
sure;

Who makes his mother a friend so near
He'll listen to nothing she may not
hear;

Who's his father's pride and his moth-
er's joy,—

A hearty, thorough, and manly boy;
Who loves, on the playground, a bat
and ball,
But will leave fun bravely at duty's
call;

Who's as pleasant at work as he is at
play,
And takes a step upward with each
new day;

Then be true, little laddie, be true.

—Selected.

Pen Sketches of Living Pictures.

LENA M. HOBBS.

THIRD.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Away back in the years before some of us knew that life could not be the thing we planned it out, there came into our organization a woman with a few streaks of grey in her dark hair and a sweet babe upon her knee. I can see her now, alert and intelligent, though somewhat ill at ease in the cozy parlor where we met. I arose to take the babe; the mother smiled gratefully—this the prelude to a strong Christian friendship and to a useful life spent in Brookhaven. So the good woman united with the Baptist church at this place and her struggles began. Accustomed to coun-

try life and of a sensitive turn of mind, there were many "little foxes" that tried hard to spoil the vine, and for years and years and up to this good time her life is fraught with annoyances that, to human judgment, "ought to be avoided." Christ, however, was ever uppermost in her mind. Through trials at home, through unrest in her church, through temptations and sorrow she kept her faith. Imprudent, indiscreet, impulsive, wayward often in her judgments, she stumbled and fell as humanity will, but the seed kept growing—faith came with sorrow, strength with trials. She visits the widow and the orphan, the sick, the afflicted, the bereaved. She brings sunshine to hearts unknown to the busy world; she points the way to the eternal city to some, whose feet are nearing the brink and who will, perhaps, pass over before her willing feet have rested. To many tried souls she has been light in dark places, and on to the end will her beacon light of faith, her child-like trust in Christ, her loving sympathy be a stay and help to them that need it—regardless of human limitations.

FOURTH.

"For length of days and long life and peace shall they add to thee." Here is a veritable soldier of the cross, who, through near her four score of years, marches bravely and triumphantly on with the victorious hosts of the king. Zealous, faithful, praying and working ever that His kingdom shall come on earth she will reach the eternal camping ground with shouts of victory, wearing the crown promised to all who love His appearing. "Blest be the tie that binds" she loves to hear and sing and she has so drawn to herself the hearts of those about her that no time or place can sever the bonds which us have bound, in Christ abide forever who once in Him are found. May her mantle fall on worthy shoulders when she, too, shall rest under the shade of the trees. "The hoary head is a crown of glory, if it be found in the way of righteousness."

Prayer and Self-Denial.

TO WOMAN'S MISSIONARY SOCIETY.

Our Baptist women within the bounds of The Southern Baptist Convention have only about three months now in which to complete the work of this conventional year. Our boards have been instructed by the Convention to enlarge their work twenty-five per cent. Of course this means enlargement in the contributions to carry on the

work. The Ladies' Missionary Societies are to be a most potent factor in the enlargement of the contribution. The Central Committee of Mississippi is desirous that our State shall stand among the first of those who have done all that was expected of them. We should do more than we are asked. This can be done and done with little effort. Since the work assigned us is much below our ability to do. The results of the last two quarters are gratifying in some respects. They are not by any means the measure of our ability, however, I believe they are far below our willingness. Mississippi Baptist women are not only capable of doing much but they are willing. True we have not been able to enlist a very large per cent. of them in our Missionary Societies, but the number is increasing and there is a bright prospect that not many years hence, our ladies will be organized in all our Baptist churches and work, plan and pray for the cause of missions. The Central Committee is glad to know that there was a manifest increase of interest in the Christmas offering to China Missions. We are rapidly nearing the time for the work of self denial in the interest of Home Missions. Our Baptist women throughout the South are asked to observe the work beginning March the 18th and ending the 24th in prayer and self-denial. At an early date literature will be sent to the Associational Vice-Presidents for distribution to all our Mission Societies and bands. The suggested topics sent out by the Secretary will be such as to enlist interest and inspire to noble self-sacrifice in forwarding our Master's kingdom. If any society should fail to get these suggested topics and other literature from the Vice-Presidents, it is hoped that application will be made at once to Mrs. W. R. Woods, the Secretary, and the literature will be forwarded at once. The Central Committee urge also that churches and pastors where there are no societies will seek to get our good women to join in this week of prayer and self-denial. Such a united effort on the part of Baptist women of Mississippi would offer to the world a noble example of our women's loyalty to our Lord who said: "Go ye into all the world and preach the gospel to every creature." Besides such a blending and uplifting of hearts God would insure blessings of grace upon the suppliants which would make all our hearts glad. Let us besiege the throne of the Father in behalf of the thousands who are destitute of the Word of

Life in our own land. If we enter upon this week with prayerful spirit we will find many ways in which we may deny ourselves for the sake of giving of our substance to the support of those who are preaching the gospel to perishing souls. May the Lord touch the hearts of all our women with the spirit of love for the souls of men and women who out of the darkness are lifting up their hands and crying—"Come over and help us."

MRS. WM. R. WOODS,
Sec'y. Cen. Com.
Meridian, Miss.

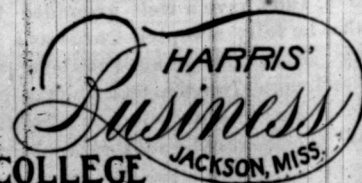
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TEMPERANCE.

It is estimated that in England that one in every 1,000 persons are arrested for drunkenness and fined and imprisoned.

The South African Republic First Raad has taken the liquor question out of the hands of the Second Raad, and appointed a commission to overhaul and amend the law.

Ex-Gov. Grant, of Colorado, says that liquor drinking is the thing that keeps the smelter-men poor, and not low wages or long hours. He shows that \$2,500,000 in checks have been cashed for the men by the saloon keepers during the last few years.

At the meeting of the Catholic Total Abstinence Union of America, Archbishop Ireland, who has been a total abstainer for twenty-eight years, said that it is evident more and more every day that alcohol is a poison; that the use of alcohol, even in the smallest quantities, does harm, and as the years go by the intelligence of the world is awakening to the evils of alcohol. Total abstinence, he declared is the price of longevity, of good health, of business success and of self-respect.

If liquor selling is a proper and useful business, it should be open to all. If it is demoralizing and injurious, it should not be tolerated for love or money. To license such a business is the same in principle as licensing lotteries, gambling houses or bawdy houses. The licensing of such establishments is nearly a thing of the past. None any longer advocate it. It is a relic of barbarism where still found. The same may be said of licensing the liquor business. It is licensing crime by licensing that which always leads to it.—L. Sternberg, D.D.

It cannot be denied that the liquor question has been gradually dropping out of national, and, to a large degree, out of State politics. Whether we like it or not, prohibition is not an issue in national or State elections, and it seems to be impossible to make it so. The movement of public thought is toward local option, which, of course, may be prohibition, but on a smaller scale. We are inclined to think that the most practicable immediate advance is in the direction of making the county rather than the town the unit of prohibition. Fortunately the strength of

prohibition as an issue in national or State elections never did or could measure the temperance sentiment of the country, and there are some indications that the habits of the people as a whole in this regard are not deteriorating. There are thousands of towns from which the promiscuous sale of intoxicants is banished. The most serious menace is the dominance of what is known as "the saloon interest" in both the great political parties. The introduction of the saloon in Manila is only one indication of the control that this interest has. Every unprejudiced observer states that our intoxicants bid fair to demoralize the Filipinos and to add our vices to their own, and yet the War Department does not make a sign to stay the progress of the evil.—Watchman.

A Young Man's History.

I first saw him in a social party; he took but one glass of wine, and that at the urgent solicitation of a young lady to whom he had been introduced. I next saw him, when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger. I next saw him late in the evening in the street, unable to walk home. I assisted him thither and we parted. I next saw him reeling out of a low groggery; a confused stare was on his countenance, and words of blasphemy were on his tongue, and shame was gone. I saw him once more. He was cold and motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down. His father's gray hairs were going to the grave in sorrow, his mother wept that she had given birth to such a child. I returned home musing on his future state. I opened the Bible and read: "Be not deceived, drunkards shall not enter the kingdom of God." This is a sad story. Aals! that it should be true. When a boy, our friend was as happy as any of us. More than once, when students together, did he sneer at my teetotalism when I urged him to sign the pledge he laughed at me, and scoffed at the bare suggestion of danger. Poor Fred! His father had the glass on the table, and there the appetite was formed. Young man, beware of the first glass. Fathers, banish the glass from your tables, if you would not bury your sons drunkards.—Golden Censer.

The Power Behind the Throne.

TO THE BAPTIST:

A good sister of Raymond asks

for a union of prayer "that God may rid us of the blind-tiger curse." We all know what an insidious, wiley curse it is and how desirable it is to be rid of it. We have it with us even in Brookhaven, and in the good town of Wesson the blind animal lurked determinedly until officers and people, thoroughly aroused, annihilated him.

On the principle of praying for those who "despitefully use us," I am willing to get on my knees concerning the blind-tiger, and pray that he may go—at the hands of those in authority—the officers whose duty it is to enforce the law and the people, every one of whom is a sovereign, with the right and privilege to demand that the law be upheld.

"What hath God wrought," in answer to our prayers, and the labor of our hands? Near 60 counties out of a total of 75 in our State free from open saloon! Now comes the low, sneaking, "lover of darkness" to undo the good accomplished and to be a snare to the wayward feet we had hoped to spare the temptation of drink. I, for one, do not feel it my duty to implore God "to rid us of the blind tiger"—but I do think if our officers are too weak or too corrupt to enforce the law we prayed and struggled for, they ought to be impeached and their places given to men who will do it.

We need the highest type of citizens—Christian men—to hold the offices; and I believe that conscience is being aroused on this line, and the day will come when the "necessity" will be met. I can pray for this and for wisdom to guide our Legislature. We women can use our influence in this direction, and if we do, the re-

sults by God's help, will not call for an appeal to the Legislature "imploping them to save our boys from dens of vice!"

It has been said that, "The hand that rocks the cradle rules the world," and it might be, if the precious inhabitant of "Lullaby Land" could be kept within the radius of home influence; but when he passes out, as pass out he must, some other hand more attractive to his inexperienced eyes, leads him astray and the licensed sin of the Prince of the Air catches him, and too often holds him. Again, I would pray: "God hasten the dawn of the day when right shall rule and an enlightened conscience be enthroned among our people. God give us men!"

I do not believe the right of suffrage granted to women would improve the political situation, but I am convinced that women should know more of statecraft and the science of government than many of them do, and should instill the principles of true patriotism in the hearts of their children from their earliest moments of consciousness. Let the young mothers of to-day bear this in mind; and who knows but that in a score of years or less time, waiting Justice, so long asleep, will shed her benignant rays over this, "God's country," and our "Christian land" be such, not because she sends missionaries across the ocean and "benevolently assimilates" the Philippines, but because she has ceased to send her cargoes of rum along with her Bibles, and to civilize her benighted neighbors with powder and shot. Give Christian men the power of authority.

LENA M. HOBBS.

Brookhaven, Miss., Jan. 30, 1900.



Protection FOR PLANTERS

Seed is the planter's ammunition, and good seed is just as important to the man behind the plow as good ammunition is to the "man behind the gun."

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PETER HENDERSON & CO.,
35 AND 37 CORTLANDT ST., NEW YORK.

Perjury and Profanity.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless who taketh his name in vain. Exodus 20:13.

This commandment is an appropriate sequel to the two preceding ones. Israel, who has just been told to keep themselves free from image worship and its degrading influences are now commanded to avoid all irreverent and empty uses of the sacred name. God is differentiating himself from the deities of heathen Egypt and unfolding, in the gray dawn of revelation, his matchless character to the world. In the awful plagues that swept over Egypt, reducing her verdent plains to barren wastes and her beautiful river to blood, Jehovah had demonstrated his superiority to Egyptian gods; but from this—the revealed arm of God's power—Israel could receive no idea of his absolute holiness. They must be led into the conception, for the character of a religion depends upon the conception its votaries have of the underlying deity. Therefore, in the very beginning of the unfolding of the Christian system God divorces himself from every thing of an irreverent nature and assumes such relations as will only inspire emotions of sublimity and ideas of holiness in the Hebrew mind.

The Word translated "in vain" may mean either vanity or falsehood. In fact it means both, so we shall not go astray if we consider the commandment in the light of both these meanings.

I. A prohibition of perjury.

It is disputed by some that this commandment is directed against perjury, but this seems to me to be its primary meaning. It is in this sense that Christ seems to understand it when he contrasts his own prohibition of unnecessary oaths with the ancient prohibition of false oaths. Matt. 5:23-34. It seems also, that this is the necessary meaning, when we remember that the Commandments are the seed-beds of civic as well as ecclesiastic law. The Jewish state was a theocracy which necessitated a special prohibition directed against perjury which is the very nadir of moral crime.

Perjury is false-swearing. It is calling God to witness that you will tell the truth and then knowingly and intentionally telling a lie. It is the breaking of an oath. It is the purpose of an oath to place a person in such a position that the strongest possible motives will be played before him for speaking the truth. Thus he who takes an oath, not only incurs the civil penalty incident to perjury, but he also invokes the judgment of God upon himself as he speaks falsely. In closing the promise of veracity with the words "so help me God," he has besought God to help him as he tells the truth. Without God's help one must be miserable for time and for eternity. The perjurer calls upon himself all possible misery and woe.

Perjury has always been felt to be one of the greatest both of moral and of social offenses. Lying is bad enough.

"He who dares think one thing and another, tell My heart detests him as the gates of hell."

Perjury is infinitely worse. It adds sacrilege to mendacity and blasphemy to false-

hood. It implies an absolute want of any reverence at all for God; and it destroys civic society by rendering the administration of justice impossible. There has been a general honor of it among all civilized nations. The Egyptians punished it with death; the Greeks thought that a divine Nemesis pursued the perjured man, and brought destruction both upon himself and his offspring; and the Romans regarded the perjurer as infamous, and the object of divine vengeance in the other world.

Our country places much stress upon an oath. From the President of the United States down to deputy sheriffs, our officials are sworn in when they assume office. In our courts the judges preside, the lawyers plead, the jurors serve, and the witnesses testify under oath. It is held as Lycurgus said, that "an oath is the bond that keeps the state together." Our modern law-books assert that "no country can exist a twelve-months where an oath is thought not binding; for the want of it must necessarily dissolve society." It behooves us then to guard the palladium of our social safety. We should start a reformation in that direction by instilling into the mind of the body politic the sanctity of an oath.

I heartily subscribe to every thing our governor said in his inaugural concerning mobs, and yet it is my candid opinion, that if every one, from judge to witness, faithfully regarded his oath, mob violence would soon cease. What the people want is protection. They want criminals punished. If they cannot get this through the courts they take the law into their own hands; for their homes must be protected. I think it can be shown that the increase in mob violence is the result of perjury in our courts. There is an impression abroad that you can't get justice in court. This impression is not without foundation, for the records in too many instances show this unhealthy sentiment to be just. It seems that we are drifting into the moral scandal of classic times when oaths were taken with solemn form but secret contempt. When such is the case we may look for the mob. When oaths are no longer considered sacred and when offices of public trust are used to satiate the thirst of private ambition we may look for the lawless unrest which darkens the pages of classic story. We must get back to the foot of Mt. Sinai. Our officers must remember that the Third Commandment applies to them, and our courts must understand that they are not to violate it. Then will civic peace speed her wings over the verdent plains of our commonwealth, and law, liberty and life will be guarded by the watchdog of a million homes.

II. This commandment also prohibits vain-swearing.

Profanity is a horrible vice, and one to which the Christian nations are especially addicted. I understand that profanity is a thing almost unknown among the devotees of the great Oriental religions. Mohammedans, Buddhists, Confucians and Shintoists have other and worse vices, but this one it seems, they have sense enough to avoid.

To think of the holy and reverend name of the Infinite God, of the meek and lowly

Jesus who spent his whole life and met his death in behalf of suffering humanity, being used by vile men in their attempt to give vent to their rage, to bolster up their lies, to sharpen their vulgar wit, or to inflate their braggart talk. This is profanity. God's holy name is mixed in with the obscene talk that flows like a stream of filthy sewerage from the profane mouth of man.

The effects of profanity are baneful in the extreme. It always tends to dissipate and destroy religious impressions. "He who swears never prays." Defiance to God in one particular breeds defiance in everything. Religion proceeds upon the promise of a superior, divine and holy being, who is worthy of our adoration and love. Profanity hurls this promise to the wind and bids defiance to God. Men are likely to form their conceptions of a thing by the associations it has in their minds—"birds of a feather will flock together," is true ethically as well as socially. How then can men, who associate the name of the most high God only with the vilest adjectives and basest passions known to them—how can such men enter into the economy of grace with its sublime thoughts and conceptions of God?

Profanity also corrupts the heart. I would that people knew what an influence their words have upon them. There is a law in nature which causes every action to be followed by an opposite and equal reaction. My brother, turn thy attention inward and thou wilt find that same law at work in thine own life.

"Use and habit are powers
Far stronger than passion, in this world of ours.
The great laws of life readjust their infraction,
And to every emotion appoint a reaction."

Words are not dead things,—they are the organic forms of mental life.—The breathings of an immortal soul.—The soul of an immortal being. Then be careful of your words, for in them your soul goes out to humanity, and when the reaction comes you will be transformed to their character. He who swears horribly will become horribly depraved.

Profanity not only injures those who indulge themselves in it, but it also injures those who hear it. It perpetuates and strengthens the vice in others. It spreads with all its sinfulness and depraving power to the young and innocent. Our words do not fall into empty air, but into fruitful hearts to generate and bring forth thoughts destined to ripen into deeds. He who takes God's name in vain sins against society; for what will be the moral character of the social structure when profanity shall have sapped it of its reverence and of its God?

And not the least element of its wickedness is that there is so little temptation to it. There is not a single reason why any man should swear. "It is an essentially vulgar sin, a characteristic habit of the criminal, the libertine, the sot, the outcast. The drunken man swears; and the drunker, the profuser is his oath. One of the most painful things in connection with our asylums for idiots and imbecile children is the easy capacity with which they swear. The lower the mental grade, the easier it is to take the name of Jehovah our God in vain. How incisive the

genius stroke of Shakespeare, when he represents Caliban—the savage, deformed, half-witted slave of Prospero—as saying:

"You taught me language; and my profit on't
Is, I know how to curse; the red plague rid you
For learning me your language!"

Lord Chesterfield, that model of courtesy, says, "a gentleman never swears." Let us be gentlemen.

In conclusion, I would say let us cultivate the spirit of reverence. In this age of mental unrest, when men are grasping at vague theories, like drowning men at straws, and revelation is being supplanted by scientific investigation, we need something to anchor our souls to until the storm sweeps by. Then, while iconoclasm is "overthrowing ancestral traditions, dethroning venerable beliefs, making the sacred common, and dissolving the sacramental in the physical equation of correspondence with environment," let us proclaim with Warren Bentley:

In the rifted rock I am resting
Safely sheltered I abide;
There no fear or storms molest me
While within the cleft I hide.

Our Book Table.

A MANUAL OF CHURCH HISTORY. By Albert Henry Newman, D. D., LL. D. Crown 8vo, 654 pages. Price \$2.25. American Baptist Publication Society, 1420 Chestnut St. Philadelphia.

The author of this work is Professor of Church History in McMaster University, Toronto, Canada. He is author of "A History of the Baptist Churches in the United States" and of "History of Anti-Pedobaptism." This book bears the imprint of the "American Baptist Publication Society, 1900." It is the first volume of Dr. Newman's Church History, the second of which is expected to be published sometime during the present year. This volume includes "Ancient and Mediaeval Church History," reaching down to the year A. D. 1517. 64 pages are devoted to the Introduction which consists of three chapters.

The Body is divided into four Periods: The first, from the birth of Christ to the end of the apostolic age; the second, from the end of the apostolic age to the conversion of Constantine; the third, from the conversion of Constantine to the founding of the Holy Roman Empire by Charlemagne; the fourth, from the coronation of Charlemagne as Roman Emperor to the outbreak of the Protestant Revolution (A. D. 800-1517).

The volume is neatly bound in green cloth, gilt edge at top, but pages uncut. This is a provocation to Americans, but a luxury to Englishmen.

Of course, amid the pressure of so many duties, we have not been able to give the book a critical examination, so as to speak of its comparative value. So far, however, as we have been able to investigate his treatment, we are much pleased with the author's presentation of the facts and inferences. This volume and the other one soon to follow, will be quite an addition to any preacher's library.

Musings at Night-Fall.

BY ST. CLAIR LAWRENCE.

(Written at the age of three-score and four.)

1. Morning is lovely, but a sweeter charm,
Lies folded in still evening's robe of calm,
A wearied pilgrim well may love night best,
Since morn invites to toil and eve to rest.
2. There is a calm, a beauty and a power,
No heart can know until the restful hour,
When rattlings hush, and silent nature throws,
O'er land and sea, her mantle of repose.
3. Night comes as angel, on her wings to bear,
A holy fragrance—'tis the breath of prayer—
While sable footsteps follow in the trace,
To close the weary eye of Day, in peace.
4. Until the evening, man must tire and toil,
Plough earth's stern furrows, dig in weedy soil,
Tread with sore feet time's rough and weary way,
To bear the heat and burden of the day.
5. The stream is calmest when it nears the tide,
The brightest flowers perfume the river-side,
The nightingale attunes its happiest lay,
In notes the sweetest, at the close of day.
6. My sun is setting as I gently glide,
Like summer eve adown the silver tide,
To leave behind me when I pass away,
The ill of life all sleeping with my clay.

Is It True?

The newspaper called the "Independent" was never a favorite of mine; for from its start it has seemingly shown disfavor to the Baptists—always minimizing them, when occasion allowed. So I am inclined to question some of its statistics. The total number of Baptists in the United States is put down at 4,443,628, which is as near right as possible no doubt; but is it true that the colored Baptists decreased last year 175,000? If so, our people should open their eyes and look around for the cause. It may be only apparent, not real—a fault in reporting statistics from associations and churches, or more likely neglect.

Baptists are quite careless about keeping accurate statistics of anything, not only of membership, but offerings and institutions. Clerks of associations overlook many matters supposing them of little importance. Our plan of dismissing members often causes apparent losses, for letters are frequently held by such for months, or years, and the churches to which they still belong have dropped their names. With the colored churches removals are much more frequent, and after a while on revising their lists many are dropped off because their whereabouts are unknown.

This will account in part for losses, but not all. Inroads are being made into their ranks by ritualism and liturgies. Shrewd teachers and preachers are circulating in their midst with supplies of tracts, etc., and drawing the young away—while the evil disposed are spreading among them the white man's infidelity. It is true that we are doing less than our duty.

L. A. D.

Exercise faith and it will grow. If conscious of a weak faith, do not be discouraged, but try a more perfect obedience and a more active service. Trusting increases trust. Confidence is a general that leads one forward in life's conflict to victory.—Select.

Harrison

Is an important junction of the Y. & M. V. and Little "J" railroads. Our State Mission Board has deemed it wise to begin Baptist work here. In some localities, even in Mississippi, Baptist work needs to be braced very much with prayer. Please let Mississippi Baptists pray God's blessing on the work now beginning at Harrison.

J. E. PHILLIPS.

Port Gibson.

Chinese Baptist Publication Society.

TO THE BAPTIST:

At a board meeting in Richmond, Va., February 5, 1900, I was kindly given an opportunity to present the claims and needs of this Society. The objects are to print the Scriptures, Christian books, and tracts and a Baptist paper and Sunday-school helps. The following resolution was unanimously adopted by the board:

"Resolved, That the request of Brother Simmons to solicit contributions to the amount of ten thousand dollars for a plant for the Chinese Publication Society, located at Canton, be granted. It is understood that in soliciting this money to public collections are to be taken, and Brother Simmons is to use every precaution possible not to injure our general contributions.

An extract from the minutes of the board.
R. J. WILLINGHAM.

A year ago at our association this society was organized, and Rev. R. E. Chambers of our mission was chosen manager. He has been the leader in the movement, and four thousand dollars have been subscribed by missionaries and Chinese brethren. A press, type, &c., have been bought at a cost of about two thousand dollars. Scriptures and tracts are being printed on the press.

The missionaries of the A. B. M. Union and of the S. B. Convention are co-operating in this work. The general and undoubted opinion is that Canton is the place where the press should be located. A lot is offered us by the Christian College of Canton, in every way suited for our purposes, that is large enough for press buildings, the manager's residence, and other needed buildings, for about \$3,500 gold. With \$10,000 gold we can buy this lot, put up the necessary buildings, buy presses, type, &c., and we believe that in from two to five years the press will be not only self-sustaining, but a source of growing revenue to be used for the circulation of Christian literature and the advancement of Christ. We hope this society will be to the Chinese Baptists what the A. B. Publication Society and the S. S. Board of the S. B. Convention, are to the American Baptists.

Any contributions for this work may be sent to Dr. R. J. Willingham, Richmond, Va., or to myself at Kossuth, Miss. Further information will be gladly given upon application to me by letter sent to Kossuth, Miss.

Yours Fraternally,

E. Z. SIMMONS.

How are you going to add to the world's happiness to-day?

Worship springs not out of duty, but out of eager willingness.

Some Things a Layman Should Avoid.

BY W. L. PIERARD, D. D.

Not long ago there appeared in the columns of the *Standard* "Some Things a Pastor Should Avoid," by "A Layman." It was suggestive. I used it as a plumbline and tried to square by it. But it set my mind going—you must know it was a good article—and, as the result, three articles may see the light. The following is actually the first, logically the last. A layman should avoid:

Staying away from church at the hours of worship, Sunday or other days. He has a place in the church building, and should be in it. There are preachers who can preach better to men and women than to empty pews—strange as this may seem to some.

Coming into the church building late. He should be exactly on time. If he is five or ten minutes late a hundred people may turn and look at him (although he may not be very handsome), and lose the choicest strain of music, or word of Scripture, or of exhortation, or exegesis. Nor should he leave the building till the service is over.

Using the time before the preaching begins to carry on a general conversation with friends. Laymen often spoil a good sermon by creating a social atmosphere in which the sermon dies.

Discussing business matters with friends and arranging for meeting of various kinds to be held during the week following. What is not done by laymen before coming into the church should be left undone, at least, till after the benediction.

Finding fault with the preacher's sermon because a godless, disrespectful, talking, note-writing choir sits in the choirstand, and a thoughtless janitor fails to "decide on ventilation." It is not sermons every time that put people to sleep. I have seen people asleep when John A. Broadus and George C. Lorimer and P. S. Henson were preaching. Yet these brethren did not preach Rip Van Winkle sermons.

Haste in listening to a sermon. Haste to run through a service "makes it perfunctory." A deliberate listener gives "tone and character" to the worship. All laymen who can sing should sing, and all should welcome strangers at the proper time. Then the preacher who is trying to make the church a place of warm-hearted worship, instead of an ice-house, will not have to give exhortations. Few conversations by two or more laymen. The pew is expected to be a pattern to the pulpit.

Complaining because the minister announces four stanzas of a hymn which has seven, or because all the stanzas are sung. The minister is supposed to know whether some or all the stanzas are in keeping with a theme which he wishes to impress.

Hearing against time. If there is one thing worse than a preacher placing his watch before him, it is a layman snapping his watch before the sermon is over.

Rebuking, or criticising a pastor in presence of others. This is not especially helpful to an intelligent faithful pastor.

"Bringing up new matter" before the pastor knows anything about them. The

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pastor should know the probable result of every question before a layman brings it before the people.

The use of the personal pronouns "curs" and "my" with reference to imperative duties of the pastor, as if a layman owned the pastor.

Shoving responsibilities on the pastor, which the laymen ought to meet. A just division of responsibilities is good for pulpit and pew.

Frequent absence from the pew because of business or otherwise. A faithful pew makes a faithful pulpit.

Careless hearing of the Scripture reading, God's word merits the most careful listening on the part of the laymen.

Complaining of pastoral duties without first prayerfully going over the whole question at issue with the pastor.

Doing outside work to the detriment of the pastor who ministers to him.

Manifestations of displeasure. Overcome in a quiet, pleasant manner any unexpected difficulties.

Remaining in a church and fighting the pastor when the large majority wish the pastor, and when he, layman, can get a letter and walk a few blocks away to another church, where the new church will rejoice over his coming as much as the old one will over his going. The cause of Christ has often been hurt by a good preacher's going, when a fighting layman should have gone.

Taking a position that will result in a division of the church. No layman can afford to defend himself at such a cost—unless the layman is right.

Sending into another "parish" to get some pastor to come and perform duties or honors that properly belong to the pastor who ministers to his own church. It is not elegant to have your pastor do all the service, and send for a stranger to do the honors, as laymen often do. Don't make your pastor simply a packhorse, give him the honors, too. He has many burdens of which you can never know by experience.—*The Standard*.

Divorce and Remarriage.

1. WITH REFERENCE TO CHRISTIANS—

(1) A man may put away his wife and a woman her husband for adultery, but only the innocent person may marry again.—(Matt. 5:32).

(2) If a man discover after his marriage that his wife was unchaste before he took her unto himself he may put her away.—(Matt. 1:18-20). It required divine assurance of the immaculate conception of Jesus to reconcile Joseph to the consummation of his espousal to the virgin mother, which to the Jew was virtual marriage and needed only public and official confirmation.

(3) Man and wife may separate, be "divorced from bed and board," for other causes, but neither is permitted to marry again. If either does, the person so doing, as well as the other who enters into the relation, becomes an adulterer, and then the innocent person is released by this infidelity and may marry again.—(Matt. 5:32. I Cor. 7:11).

(4) Sometimes for prudential reasons—for the sake of family relations, or for the sake of

the weak and sinful one—the main cause of separation is not specified in the bill of divorce. If there has been infidelity on the part of either companion, though the fact may not be set down in the bill, the innocent party may marry again.—(Matt. 19:9).

2. WITH REFERENCE TO HEATHEN CONVERTS—

(1) Concerning these Paul says: "Speak I, not the Lord."—(I Cor. 7:12-15). He meant not that he gave his opinion as a mere man apart from divine revelation, and therefore without any authority; but that the Lord Jesus in his personal teaching had given no instruction concerning such cases, and had left them for the further and special revelations of the Holy Spirit through Apostles.

(2) If a man was living with more than one wife when he was converted from heathenism it seems that he was not required to leave all but one, yet he was not allowed to become either pastor or deacon, each of whom was permitted to have only one wife at a time, (I Tim. 3:2, 12); but no Christian was allowed to take unto himself more than one wife.

(3) If a believing husband had an unbelieving wife and she abandoned him he was no longer "under bondage." As to what, there is difference of opinion—some holding that he was no longer bound by the marriage tie and was free to marry again, even if the departing wife lived a chaste and unmarried life, and others, that he was simply free from conjugal duties, and might separate from his wife, be "divorced from bed and board," but must remain unmarried so long as the departing one lived, or until she married again, or became unchaste, either of which as readily as death severed the marriage tie. This latter view is consistent with our Lord's personal teaching on the subject; and must therefore be correct.

I believe the Scriptures warrant the principles herein set down. Their application is difficult and delicate, and will not be attempted in this article. H. F. S.

Vicksburg, Miss.

Some Thoughts.

There is a fundamental principle to be carried out in practical life, in Christianity, which is quite easily overlooked amid our rush for personal prominence and toward selfish ends, namely: The proper regard for others—their interest in general. This spirit characterized the entire life of Christ. He came into the world for others; "to seek and save that which was lost." He lived for others: He died for others. He would have His disciples partake of and practice the same spirit. "Bear ye one another's burdens."

"As ye would that men should do unto you, do ye even so unto them." But, alas! how often we forget, or how far we fall short of obedience to these God-given admonitions. How human-minded we are—"carnally minded." We judge too harshly. When vent is given to the "natural mind," we find ourselves more ready to crush than to redeem.

The Christly spirit extends a helping hand, not a kicking foot; a smiling face, not a frown; warmth of treatment, not that of ice; friendship of a brother, not the treatment of an enemy. He that hath not the spirit of Christ, is none of his." J. F. B.

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Sunday School.

LESSON FOR FEBRUARY 25, 1900.

BY W. F. YARBOROUGH.

JESUS REJECTED AT NAZARETH.—Luke 4:16-30. (Read Matt. 4:23-26; Mark 1:14, 15; John 5:46-54).

GOLDEN TEXT.—He came unto his own, and his own received him not. John 1:11.

After preaching to the Samaritans for two days and leading many of them to say "this is indeed the Savior of the world," Jesus and his disciples went on to Cana of Galilee where he had performed his first miracle. While there a nobleman from Capernaum came to him beseeching him to heal his son who was sick unto death. Jesus thus spoke the words healing the nobleman's son without being present with him. Some time afterwards, just how long we do not know, Jesus went to Nazareth where the occurrences narrated in to-day's lesson took place. It was probably his first visit to his childhood home after his baptism.

EXPLANATORY.

As his custom was. It was his habit while living in Nazareth to attend the synagogue on the Sabbath day. It is not likely that he had ever before taken any part in the worship, but being now a public religious teacher it would be expected of him. The regulations of synagogue worship allowed any visitor to participate in the public exercises. Jesus indicated his desire to do so by standing up to read.

He found the place. When he took his stand to read, the attendant handed him a roll of the prophet Isaiah. The statement that "he found the place" indicates that he looked for a certain passage. The passages which he found and read are from Isaiah 61:1, 2 and 58:6. He probably read more than is here given. The quotation is the rendering of the Septuagint.

Sat down. Having finished reading, he rolled up the scroll, handed it back to the attendant and took his seat, which was the customary position for a speaker in the synagogue. There was something about him or his words that attracted the attention of the audience so that the eyes of all them that were in the synagogue were riveted upon him.

He began to say unto them. Here he announced plainly that the Scripture which he had read stood fulfilled. His exposition of it is hardly more than suggested in the passage. His words are designated as words of grace which commanded the admiration of his hearers as they fell from his lips.

Is not this Joseph's son? This question whether expressed audibly or not, rang the death knell of any good and lasting effect which his words might produce. Though they were inclined at the first to hear him and were amazed at his words, the thought of his obscure origin offset, in their minds, the possibility of realizing anything good or great in the carpenter's son. It was absurd, so they reasoned, for this humble artisan's son to make any such claim as Jesus had just made.

Physician, heal thyself. Jesus saw the drift of public opinion in the audience and anticipated the expression of their thought in the

parable quoted. Jesus calls the saying a parable rather than a proverb because of the comparison instituted. The reference is to performing signs and means, in effect, that they would tell him to improve his own condition before trying to help others. He had better become somebody himself before making such great claims of what he was going to do for other people seems to have been the idea in their minds. They had heard of wonders done in Capernaum and were thinking that he would do them in his own country if the report of them were really true. His words, "no prophet is accepted in his own country," was another way of saying that distance lends enchantment. Things great become commonplace through familiarity with them.

Were filled with wrath. The doctrine of Jesus was too much for them. The two incidents drawn from the history of two of their most famous prophets, to the effect that blessings, of which the Jews were unworthy, had been bestowed upon the Gentiles filled them with rage. The application of them which Jesus intended was too plain to be mistaken. He compared them to their ancestors who were less worthy of God's blessings than the heathen. In their rejection of him there is a prophecy of blessings to the Gentiles. The comparison of himself to these two great prophets Elijah and Elisha would also have a tendency to kindle the anger of these self-righteous Jews.

Rose up and thrust him out of the city. The congregation of worshippers was transformed into an infuriated mob. They seized him and led him out to some steep precipice near by where they expected to cast him over headlong, but were thwarted, either by his natural majesty of mien, or by some miraculous interference. If there was no miracle it is hard to see why his appearance did not intimidate them as they seized him in the temple. At any rate in his rejection by his own people in his own town there is a prophecy of his rejection by his race and by unbelievers of all ages. But the same triumphant power, that made him victor on this occasion carried him as conqueror through the world.

TOPICAL.

1. A good custom. Jesus was in the habit of attending worship in the synagogue. This it seems was his custom from boyhood and it was a very natural thing for him to do on the first Sabbath of his ministry spent in his native village. Attending worship is largely a matter of habit any way. People who seldom go to church seldom want to go. Jesus has set us a good example of a good habit.

2. An anointed ministry. In the passage quoted from Isaiah, Jesus referred to himself as anointed to preach the gospel. If the Son of God needed such preparation of the Holy Spirit what can be said of the needs of sinful men who undertake to preach the glad tidings? The need of the age is a ministry with an unction from God, a Spirit-filled ministry.

3. The effect of unwelcome truth. Jesus did not hold back the truth because it was unwelcome. He declared it boldly though it turned his hearers against him. Unless men are honest they will always rebel against the

truth that shows them to be wrong. The grace of God is required for men to receive the truth when it runs counter to their natural inclinations.

4. Blessings rejected pass on to others! What a day of opportunity was that for the people of Nazareth! Had they but known the things that made for their peace what a royal welcome they would have given to the carpenter's son! He could do no mighty works among them because of their unbelief and, as plainly implied in the illustrations from their own Old Testament scriptures, the Christ, which they that day rejected was ready to bless other peoples ready to receive him.

5. Providential protection from evil men. Whether the escape of Jesus was miraculous or not, there was behind it the same power that has always guarded and guided the servants of the Most High. Jesus went through his work unharmed until his hour had come. We may just as truly claim the divine protection as long as we are in God's work in God's way. Till God is through with us we are invincible. "The Lord God is a sun and shield."

A New Pastorium.

The First Baptist church of Vicksburg has let the contract, and now the foundation is being laid for a \$2,500 house for the pastor. Of course the elect, the choice, sisters have much in every way to do in this enterprise. They prefer to call the house "Pastorium," and say: Episcopalians have Rectories, Methodists have Parsonages, and Presbyterians have Mansees; why should Baptists not have Pastoriums? PASTOR.

Genesis 6:2.

"The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose."

Some brother, whose name I have forgotten, has requested me to give the meaning of this Scripture.

"The sons of God" were those to whom God had given a life like his own, and were recognized and accepted, as sustaining the divine relation of sons founded on this imparted principle. Here they were the descendants of Seth who maintained the worship of the true God—(Gen. 4:26).

"Daughters of men." The word men here, after this use of the phrase sons of God, designates those to whom the life of God had not been imparted and who were therefore not his in this higher and special sense, but were men and nothing more. "Daughters of men" then would not merely mean females of the human family, but women who belong to the ungodly part of the race, which had been estranged from the knowledge and worship of the true God.

"Wives of all which they chose." Under mere human passion, marriage without distinction, without regard to the bounds which separated the sons of God from the daughters of men, would result in universal irreligion and lawlessness. Hence God said in the next verse that his spirit, (the breath of life—Gen. 2:7), would not much longer be given to such a corrupt race, and yet he promised a respite of one hundred and twenty years as an opportunity for repentance.

H. F. S.

Vicksburg, Miss.

Our Pulpit.

The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

The identity of the Christian church and the Jewish commonwealth is claimed by Pedobaptists. This position is fearlessly assumed by N. L. Rice in his debate with Alexander Campbell. He says: "The church then is the same under the Jewish and Christian dispensations—the same into which God did, by positive law, put believers and their children." (Debate, p. 285.) This position is fundamental with Presbyterians and is generally advocated by all who practice infant baptism. The New Testament is silent upon the subject of infant baptism, and its advocates are compelled to appeal to the covenant of circumcision in an endeavor to substantiate any scriptural claims for the baptism of children. It appears to me there never was a more futile and helpless claim, but as it is constantly put forth as conclusive I shall look into it.

The covenant upon which the Jewish commonwealth was founded and which is regarded as the main pillar of infant baptism, reads:

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

"The Kenites, and the Kenizzites, and the Kadmonites,

"And the Hittites, and the Perizzites, and the Rephaim,

"And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

(Gen. 15:18-21).

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and I will multiply thee exceedingly.

"And Abram fell on his face: and God talked with him, saying,

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

"And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

"And God said unto Abraham, Thou that keep my covenant therefore, thou, and thy seed after thee in their generations.

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"This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man child among you shall be circumcised.

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

"And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

"And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant."

(Gen. 17:1-14).

Pedobaptists confound this covenant of Abraham with the covenant of grace. But whatever may be the extent of the blessings incidentally included in the covenant with Abraham, or typically set forth, the direct object of the covenant is the conveyance to the descendants of Abraham the land of Canaan for "an everlasting possession;" and the institution of the rite of circumcision as a sign of acquiescence in that covenant on the part of the Israelites.

Dr. Charles Hodge the eminent Presbyterian scholar, has so accurately distinguished between these two covenants—the covenant of grace and the covenant with Abraham—that I gladly give his argument. He says: "It is to be remembered that there were two covenants made with Abraham. By the one his natural descendants through Isaac were constituted a commonwealth, an external, a visible community. The parties to the former covenants were God and the nation; to the other God and his true people. The promise of the national covenant were national blessings; the promises of the spiritual covenant (i. e. of the covenant of grace), were spiritual blessings, reconciliation, holiness and eternal life. The conditions of one covenant were circumcision and obedience to law; the condition of the latter was, as ever has been, faith in the Messiah as the seed of the woman, the Son of God, and the Savior of the world. There can not be a greater mistake than to confound the national covenant with the covenant of grace, and the commonwealth founded on the one and the church founded on the other. When Christ came the 'commonwealth' was abolished, and there was nothing put in its place. The church remained. There was no external covenant nor promises of external blessings, on the condition of external rites and subjection. There was a spiritual society with spiritual promises, on the condition of faith in Christ. In no part of the New Testament is any other condition of membership in the church prescribed than that contained in the answer of Philip to the eunuch who desired baptism: 'If thou believest with all thine heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' Acts 8:37. The church, therefore, is, in its essential nature, a company of believers, and

not an external society requiring merely external profession as the condition of membership. (Princeton Review, Oct.—1853, pp. 684, 685.) These principles fully carried out would destroy every vestige of infant baptism. I shall point out some substantial differences between the Christian church and the Jewish commonwealth.

1. The Scriptures plainly teach that the church was not in existence before the coming of Christ. I read in Isaiah 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Dan. 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." These Scriptures describe the kingdom as yet future. The New Testament teaches the same truth. The preaching of John the Baptist was regarded as the beginning of the new dispensation.

Matt. 3:1,2: "In those days came John the Baptist, preaching in the wilderness of Judea,

"And saying, Repent ye: for the kingdom of heaven is at hand." Matt. 11:12,13: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

"For all the prophets and the law prophesied unto John." Mark 1:1: "The beginning of the gospel of Jesus Christ the Son of God." Luke 16:16: "The law and the prophets were until John: since that time the kingdom is preached, and every man presseth into it." John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ."

Nothing can be plainer from the word of God than that the church was not established before the coming of our Lord. This is freely admitted by Pedobaptists.

Dr. Whitby, Episcopalian, says: "The history of John the Baptist is styled the beginning of the gospel, because he began his office by preaching repentance, as the preparation to receive it, and faith in the Messiah as the object of it."

Lightfoot, Presbyterian, says: "Mark calls the ministry and baptism of John the beginning of the gospel."

Adam Clarke, Methodist, says: "It is with the utmost propriety, that Mark begins the gospel dispensation by the preaching of John the Baptist." (Clarke's Commentary, vol. 3, p. 283).

John Wesley, Methodist, says: "The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist." (Wesley's Commentary, p. 99.)

We have sufficient reason for believing, therefore, that baptism is not an Old Testament institution; but that it was instituted by Christ himself. And so strangely enough we have the strongest Pedobaptist statements on this subject.

Mosheim says: "Jesus himself established but two rites, which it is not lawful either to

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change or to abrogate; viz.: baptism and the Lord's supper." (Eccl. Hist. vol. 1, p. 84).

Dr. Summers, Methodist, says: "Baptism is an ordinance instituted by Christ, consisting in the application of water by a Christian minister to suitable persons for their initiation into the visible church, and consecration to the Father, Son, and Holy Ghost." (On Baptism, p. 13.)

The Methodist Discipline says: "There are two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord." (Discipline p. 19).

The Westminster Confession says: "There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, baptism and the supper of the Lord." (Confession, p. 119). It is, therefore manifest if baptism is exclusively a New Testament rite, that it has nothing to do with the Old Testament and that baptism does not come in room of circumcision.

2. A fatal objection to the identity of the "Jewish church" and the gospel church is the fact that members of the former were commanded to repent, believe and be baptized before they could unite with the latter. John the Baptist treated the Jews as outside of the covenant of grace. He demanded of them repentance, faith and baptism. He called them a generation of vipers and warned them to flee the wrath to come. Christ denounced their teachers. Said he: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows, houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Matt. 23:13,14. John evidently did not recognize the Jews as in any way connected with the gospel dispensation. It is no wonder that just here Pedobaptists meet great difficulties.

Dr. Charles Hodge says: "The difficulty on this subject is that baptism from its very nature involves a profession of faith; it is the way in which by the ordinance of Christ, he is to be confessed before men; but infants are incapable of making such a confession; therefore they are not the proper subjects of baptism. Or to state the matter in another form: the sacrament belongs to the members of the church but the church is the company of believers: infants cannot exercise faith, therefore they are not members of the church, and consequently ought not to be baptized. In order to justify the baptism of infants, we must obtain and authenticate to such an idea of the church as that it shall include the children of believing parents." (Sys. Theol. vol. 3, pp. 546, 547.)

Bengel says: "The Jews who had been already brought into covenant with God by circumcision, were to be baptized into the name of Jesus Christ." (Gnomon, vol. 1, p. 489).

Be true to every trust confided to your keeping.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—*Spurgeon*.

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"The Helping Hand."

That proposed new organization: B. P. M. A. A. TO THE BAPTIST:

In last week's issue Bro. Price, under the caption, "The Helping Hand," proposes this new organization.

I enjoy no pleasure in being out or harmony with my brethren, but I have convictions along certain lines—the result of earnest, prayerful thought.

I have been poor throughout my ministerial life. I have been compelled, almost every year of said life, to do much in the way of secular work to "keep the wolf from my door." And no question has been more serious to me than what would become of my loved ones if I should be called from them in their helplessness. I've thought of life insurance as a possible partial answering of the question. And I have been urged to join some of the many mutual insurance organizations seeking patronage and offering help in the event of death. I have frequently had the matter under prayerful consideration. I have grown more and more convinced that it is not right.

The more I've thought of these benevolent and religious organizations, which have been devised to do what the Master evidently intended his churches should do, the more have I seen that they tend, more or less to eclipse the glory of His churches, as the best benevolent organization on earth, and to reflect on His wisdom, goodness and honor.

I call to mind a remark made some years ago in my presence by a woman prominent in W. C. T. U. circles. In speaking of the great evil of intemperance and the necessity of supporting the W. C. T. U. and all temperance organizations, she said in substance: The church has utterly failed and we can in no wise rely upon it in meeting this great question of this great age. That meant that the time had come, in the history of man, that the churches of Christ can no longer be utilized or made efficient in coping with the moral questions of the age. They had their day when they answered every purpose, but that period is now numbered with the things of the past.

And now, are not all the modern benevolent, religious and moral organizations, instituted and fostered by Christian people to effect what the Master intended His churches should do, implications that the churches have failed, and can but fail, in this progressive age, to meet the religious, moral and benevolent demands of the world?

Now to the question: What will become of the preacher's loved ones after he's gone?

The average preacher is a conscientious man who wants and tries to do right. So he suffers the necessity of engaging to some extent, in some secular calling to supplement his living.

Endeavoring thus, through necessity to do almost the work of two men, he wears out prematurely and finds himself in the unenviable condition of almost helplessness with a family to care for; or he dies and leaves his family "thrown upon the cold charity of the world."

What will become of them?

This is not a question that concerns them

only, nor yet the preacher only, but all of God's people.

Does not the spirit and genius of our common christianity answer this question?

Does not the object of the organization of churches, according to the authority of our beloved Master, answer this question?

These brethren, and their wives and children, bear a peculiar relation to us—the people of God who make up Christ's churches.

While these servants of the Lord are at work in the vineyard they are entitled to our sympathy, confidence moral and financial support. In the infirmity of old age they are entitled to our loving care. After their death their families pauperized in a large measure by their self sacrificing devotion to the interests of Christ's kingdom and the uplifting of mankind, are surely entitled to the benevolence of Christian people to the extent of making them comfortable, *why not?*

In order that this may be done satisfactorily, efficiently and to the honor of the Lord it must be done by or through His churches.

I don't see the necessity of answering the question by organizing a B. P. M. A. A. It seems to me we have all necessary organization or machinery to answer the question. We have Baptists churches in our State aggregating a membership of 104,000 professed Christians. And in our State organization for the purpose of co-operation we have the department of Sustentation. What more do we want in the matter of organization? Some modification may be needed.

What is needed more than anything on this line is the development of the divine love and sympathy in the hearts of Christian people, and wider diffusion of the knowledge of facts relative to our worn out preachers and the needs of the families of our deceased brethren.

If 200 of our preachers may be enlisted in this work, might not we expect reasonably to enlist 30,000 of our people, heart and purse, in this department of benevolence?

This plan would reach every indigent case connected with our worn out and deceased preachers in the State and would reflect honor upon the church as benevolent organizations. Bro. P's. plan would not do this.

The fact that we have allowed any of our wornout preachers, or any connected with the families of our deceased preachers to suffer want is a burning disgrace.

The thought should cause the crimson flush to mantle every cheek and every head to bow in shame. May the good Lord help us to do our duty in this matter to the praise and glory of His name.

Yours Humbly,

P. A. HAMAN.

Faith stands for the religion of the heart; works stand for the religion of the life. These two God has joined together. Let no man put them asunder; for there is no genuine religion without them in active union. Just as love in the soul finds away to manifest itself so as to attract the attention, please and benefit the one loved, so genuine faith in the Lord Jesus moves its possessor to earnest, joyful action along lines of practical Christian usefulness. Where there is no such action there is no genuine faith.—*Ex.*

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The following clipping from *The Daily Herald*, Vicksburg, explains itself. We would allow this painful subject to pass without notice but our churches should be posted.

"At the regular monthly conference of the Cuero Baptist church, held on the fourth Sunday in November, 1900, all actions of previous so-called conferences, held after the second Sunday in September, were declared null and void; this would include a letter of dismissal granted to Dr. Hutchinson.

"At a late conference, held in December, charges upon three separate counts were preferred against Dr. Hutchinson, and a committee was appointed to notify him of said charges and their nature; but after over five weeks of waiting this committee failed to obtain a reply from him and a regular trial was entered into, each count of the charges being taken separately. The charges were all sustained by the conference and the fellowship of the church was withdrawn from Dr. Hutchinson.

"Thus the incident of that has proven very unpleasant for all concerned.—Cuero (Tex.) *Weekly Record*."

There is a path in which every child of God is to walk, and in which God alone can accompany him.—*Deham Smith*.

Be courageous. Be independent. Only remember where the true courage and independence comes from.—*Phillips Brooks*.

You want to be true, and you are trying to be. Learn two things: never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—*George MacDonald*.

THE BAPTIST.

Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

The more a man affects the air of saintly perfection the less he possesses of real Christian honesty of heart.

If our churches desire to see their pews full let them secure pastors of sufficient Christly capacity to fill their pulpits. A full pulpit is the magnet of the sanctuary.

Let us hold tenaciously to the truth, making it our "shield and buckler" in every conflict; remembering however, that truth without consecration of heart is like faith without works—dead.

Miss Maddie Scott, a charming young lady of our village, and former college student, was married on the 14th instant to Mr. William Rutherford, an industrious farmer, moral, youthful, intelligent and well-to-do financially. Pastor J. R. Carter performed the ceremony at the bride's home in the presence of a circle of friends and the affianced lovers immediately departed for their pleasant country home.

The recent serious illness of Mrs. J. N. McMillin, wife of the Hattiesburg pastor, occasioned our recent visit to that thriving South Mississippi town of 6,000 inhabitants. On the 13th instant we left Mrs. McMillin improved somewhat, but yet very low. May the Lord restore her speedily to her devoted husband as a helpmeet in his Christian work.

Among others I met, while at Hattiesburg, was that Christian veteran, L. E. Hall, who has done so much and is yet laboring under the auspices of our State Board for the coast country. He owns a beautiful home at Hattiesburg and has an excellent Christian wife to superintend during his accustomed absence on his field of ministerial labor.

The fire bells were heard ringing soon after midnight on the morning of the 17th instant. Upon peering out at a window of our sleeping room the college campus seemed ablaze. The immense building known as the Lowrey & Berry boarding house was on fire. Fire extinguishers and every available means that could be brought to bear were employed without avail in arresting the spreading circling flames. It was now apparent that this largest structure, within our limits, must be abandoned. The fire fighters, composed of all our people, men and women, able to help now began to defend the college itself, against the devouring element. It was a severe struggle, but at last successful and the other buildings were all saved. The loss is, at the time of this writing, unknown, but will aggregate not less than \$16,000 or \$18,000 with a partial insurance of \$7,000.

The families of Profs. W. E. Berry, T. C. Lowrey, Sister Linnie Ray, with not less than sixty boarding students, were left without shelter, while from without was raging a severe snow storm with thermometer nearing zero. Indeed it was a trying ordeal, grandly, fearfully sublime. Homes have already been provided for all and the college work will be resumed on Monday the 19th without a days loss of lessons to any of the girls. The loss of trunks and other valuables causes many a bright-faced girl to look peculiarly sad to-day but it will not last long. No lives were lost nor serious personal injury incurred for which thank heaven.

College Tidings.

February 22,

This is Tuesday. In answer to a call by telegram, I left Clinton, Saturday, for the seat of the terrible fire at Blue Mountain. I am now on my way back. A letter and a telegram tell me that everything is moving on smoothly at Clinton. Our smallpox case is well, and there seems to be no probability that we will have any more of it.

Our friends will be anxious to know the true situation at

BLUE MOUNTAIN.

The fire was discovered about 1 o'clock Saturday morning. It seemed to have originated between the two ceilings of a wall which separated a room and a hall. It is supposed that mice had carried matches into the wall. A faithful night watchman was on duty, but the fire could not be seen until it was beyond control. Two large buildings and one cottage were burned. The buildings composed Department One, familiarly known among the girls as "The Lowrey House." One of the buildings had cost about \$8,000 in cash only five years ago. Most of the furniture and four pianos were burned. The total destruction was little, if any, short of \$15,000. There was \$7,500 insurance. Most of the girls and teachers in the buildings lost their trunks, and all their clothes except what they carried out on their persons. The girls—about seventy in number—were carried to Department II, to the Industrial Homes or to private families. A majority of the girls will accept such arrangements for the remainder of this session and continue their work.

The proprietors began immediately to prepare to rebuild. By the time for next session to open they expect to have a handsome brick structure in the place of the buildings that were burned. One graduate of the institution has already sent in one hundred dollars as a contribution to the new buildings and others have contributed smaller amounts. Men with money have offered to loan the proprietors all that they want. To the friends who wish to help by donations, we feel grateful and will use their donations in making the school more efficient. Letters and telegrams have poured in upon us and assurances of friendship and sympathy have met us at every turn.

I went to Blue Mountain to visit people who had passed through fiery trials. I found cheerfulness and sunshine everywhere. During my three days stay I heard not one despondent word from proprietor, teacher or student. As one of the owners and proprietors of the institution and in the name of those who bear the loss with me, I assure our friends that Blue Mountain College will move right on.

Truly,
W. T. LOWREY.

En Route, Feb. 20, 1900.

Do not undertake to go through the year without being equipped with THE BAPTIST.

1900.

THE BAPTIST.

A God-send to all Humanity

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System—Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better Than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in endorsing the same as just what all our readers need. It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath,



with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles.

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks ago cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, 994 Broad St., Columbus, Ohio, writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roemae, Everett, Kan., says: "It's a blessing; made me full

of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D.D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high commendation." Congressman John J. Lentz, Mrs. Kendrick, Prin. of Vassar College, John T. Brown, Editor "Christian Guide", Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

It Prevents Disease.

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers.

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath. Proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer.

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results: removes pimples, blackheads, skin eruptions, cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1900 style.

Square Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely made of best, most durable waterproof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in one inch space, when not in use; easily carried; weighs about 16 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin and cure rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of women's troubles, la grippe, sleeplessness, neuralgia, malaria, headaches, obesity, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of la grippe, fevers, pneumonia, consumption, asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these Cabinets. The price is wonderfully low. Space prevents a detailed description, but will bear out the most exacting demand for durability and curative properties.

Write to the World Mfg. Co., World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00 complete, with heaters, directions and formulas. Head Attachment, if desired, \$1.00 extra, and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write today for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet anyway.

The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month, and expenses.

The Home.

Redeeming the Time.

The time is short—
If thou wouldst work for God, it must
be now:
If thou wouldst win the garlands for
thy brow:
Redeem the time,
I sometimes feel the thread of life is
slender,
And soon with me the labor will be
wrought:
Then grows my heart to other hearts
more tender:
The time is short!

—H. Renar.

WHAT A BOOK SAID.

Seasonable Words to Boys and Girls for Winter Reading.

Once on a time, a library book
was overheard talking to a little
boy who had just borrowed it. The
words seemed worth recording,
and here they are, as specially re-
ported by the "Apprentices" of
New York:—

"Please don't handle me with
dirty hands. I should be ashamed
to be seen when the next little boy
finds me;

"Or leave me out in the rain;
books can catch cold as well as
children;

"Or make marks on me with
your pen or pencil; it would spoil
my looks;

"Or lean on me with your el-
bows when you are reading me; it
hurts;

Or open me, and let my face
down, on the table. You wouldn't
like to be treated so;

"Or put in between my leaves a
pencil or anything thicker than a
single sheet of thin paper; it would
strain my back.

"Whenever you are through
reading me, if you are afraid of
losing your place, don't turn down
the corner of one of my leaves, but
have a nice little book-mark to put
in where you stop, and then close
me and lay me down on my side,
so that I can have a good comfort-
able rest.

"Remember that I want to visit
a great many other little boys after
you are through with me. Besides,
I may meet you again some day;
and you would be sorry to see me
looking old and tired and soiled.
Help me to keep fresh and clean,
and I will help you to be happy."

A Joke at Sea.

Practical jokes are not unknown
aboard ships that have to make
long voyages. The game of the
Ambassador is often indulged in,
when a victim who has never seen
it played can be discovered. Two

sailors are dressed up to represent
the sea-god Neptune and his wife
Amphitrite. Then a tub full of
water is placed between two stools,
and the while is covered with a
green cloth. The sailors sit upon
the stools to keep the cloth tight.
All is now ready for the victim.
He is told that their majesties who
rule the waves are prepared to wel-
come him as an ambassador to their
ruler. Led before the king and
queen, he is introduced and then
invited to take his seat between
them. When the victim has sat
down, the sailors rise up, and the
ambassador tumbles into the tub,
where he is completely drenched
amidst the uncontrollable guffaws
of the crew.—Ex.

A Hindu Baby Boy.

Amongst the Hindus a baby boy
has always been regarded with
more pleasure than a baby girl.
His father and other relatives on
their first visit to the tiny stranger
placed some money in his hands.
The mother generally has the right
of naming him, and gives him, as
a rule, a fine-sounding name. She
is passionately fond of the little
fellow, tending him day and night
if he is ill, or "kneading" his
limbs as he lies on her lap to make
him strong if he is well. In four
or five years she must give up
treating him as a boy and send
him to school, but throughout life
she is ever the same devoted moth-
er. No wonder the Hindu son is
affectionate.—Ex.

"PUSH" and "PULL"

Two Sign-boards that Indicate the Path to Success or Failure.

JANE GREENWOOD.

You can see them, any day, on
the swinging doors of public build-
ings.—Push and Pull,—these two
words. They are there to advise
you at the thresholds of banks, com-
mercial houses, hotels, and what
not; but few ever pause to learn
the lesson they convey. Did you
ever stop to think about it,—that
whatever is attained by man, or
woman either, in this world, comes
through one of these sources, and
the true, lasting benefits, come
through the quality called "push."

The most substantial men in our
country, to-day, are the self-made
men, from whose lives the word
"pull" has been entirely left out.
Let us consider the case of a young
man who has just left school or
college. He stands around, wait-
ing for his father or some one else
to get him a position; and, when it
is found, if not just to his liking,
he will stand waiting for another.

Or he wants a government position,
with a large salary and no previous
experience, but he must have
"pull." And when the govern-
ment is next changed, where is he?
—out of a position, and with no
experience worth anything. Then
he must begin hunting around for
more "pull."

Oh, if boys and even men, could
only understand that there is room
in any business for a smart, ener-
getic, honest man, with the inter-
est of his employer at heart, and
not merely bent on drawing his
salary, with putting in as little
time and thought as possible! only
he must be willing to begin
at the bottom and work up. He
must have "push" in making his
presence felt by faithfulness. And
when he sees those two signs, on
the door side by side, the one
marked "Push" and the other
marked "Pull," he will gather
himself together with a mighty
effort, passing by the easier way,
and push. The entrance thus
gained, the remainder is easy, and
his motto will not let him pause
until he has mounted to the pinnac-
le.—Success.

The Marriage Customs of the Seal.

The remarkable physical powers
possessed by an old bull seal are
evident when it is mentioned that,
from the moment of his landing
until the end of the season in the
early days of August, he does not
for one instant, neither by day
or by night, leave the position
he has taken up, provided; of
course, that he is not forcible
ejected. For two months, at least,
the bulls totally abstain from food
and water, and it is not surprising
that this, in addition to the worries
of the domestic life on the rook-
eries, causes them to be weak and
emaciated when they return to the
sea in August.

The rookery becomes gradually
mapped out, as the time for the
coming of the cow-seals draws
near; the strongest bulls occupy
the best positions, the weakest are
driven far away, the ill and
wounded are gathered together
apart from the others "in hospi-
tals" as the sealers term it, and the
"bachelors" sport among them-
selves at a respectful distance. By
the 12th or 15th of June the vigil
of the bulls is over, and the first of
the cows come up from the sea.
This is the signal for a battle, more
desperate and more bloody, and
more disastrous than any that has
taken place before.

As they emerge from the sea
they are met by the amorous bulls,
who coax and urge them, with
many strange noises, to their re-

spective harems. The strongest
bulls usually take possession of
from fifteen to twenty wives and
upwards; the weaker must be
content with from five to twelve.
The number of wives, of course, is
variable; some bulls have been
known to own as many as seventy
or eighty, while, on the other
hand, the weaker bulls not in-
frequently have but one wife
apiece.

The little cows, as may be im-
agined, have a hard time in the
rough and tumble struggle for pos-
session. An old bull leaves his
harem unguarded for a moment as
he goes to charm a pretty newly-
arrived cow, coyly fanning herself
with her flippers on a rock. Im-
mediately his back is turned, a
neighboring bull reaches out with
his long neck, seizes one of the
absent bull's prizes, and adroitly
lifts her into his own family circle.

An uproar arises; the quarrel
is taken up on all sides; the orig-
inal owner of the stolen wife re-
turns to discover his loss, and for a
few minutes the commotion is
general. The little cow, the inno-
cent source of all the trouble, has
passed, perhaps, in the meanwhile,
from mouth to mouth, and has
been stolen so frequently that she
finally finds herself far back in the
rookery, where, however, she is
quite content to stay.

During the next month the cows
continue to come in, the harems
rapidly fill, and the quarreling con-
tinues until the middle of July, by
which time all have arrived. Some-
times the cows suffer severe
treatment, their hides being almost
torn off their backs by the cruel
jaws of the covetous bulls, fighting
for possession. But, however bar-
barous their treatment may be,
they never utter a cry of protest or
take the slightest notice of their
wounds.

During the first two or three
days after their arrival the cows
show no affection for their some-
what tyrannical lords. They
have more important family mat-
ters in hand than love-making.
They know that within a few days
of their arrival their pups will be
born.

There is, perhaps, nothing more
remarkable than this in all the
strange story of seal life.—Pear-
son's Magazine for March.

"Snap Shots."

A LARGE number of engraved views
of varied scenery in the famous zinc
fields of South-western Missouri, mail-
ed free, along with "Tales of Fortune"
telling all about the zinc industry of
Missouri, and how a small sum can be
invested to good advantage. Address,
WALTER SAYLER,
171 LaSalle, St., Chicago, Ill.

An Absent-Minded Bridegroom.

Robert Dewar, brother of Lord
William Dewar, the British scien-
tist, who was the first experimenter
to liquefy air, is a remarkably ab-
sent-minded man. It is said that
on one occasion he left his home
early one morning and repaired to
the house of a friend in which there
was a fine library to which he had
access. That afternoon his rela-
tives and friends searched the
neighborhood in vain for him. At
length he was run down in this
library. By his side was a new
suit of clothes.

"It's a nice man you are," iron-
ically said the spokesman.

"What's the matter now?" re-
turned Robert irritably.

"Your bride and the preacher
are waiting for you this two hours.
Don't you know this is your wed-
ding day, man?"

"I declare," said the groom,
"I'd forgotten all about it! Wait
till I dress and I'll go along with
you."

On the Value of Friends.

We do not always realize how
much of the happiness of life we
owe to our friends. It may seem
to be a trivial thing that you hap-
pen to have considerate and con-
genial neighbors whom you like to
meet on the street, or to have run
in to spend an evening, but when
you reflect how pleasant this asso-
ciation is, and what it would mean
to you and to your family to re-
move to some strange place, where
you had to make acquaintances all
over, you begin to look at the
matter in a different light. After
you have passed a certain age it is
almost impossible to make new
friends, and for such people a
change of residence to a place
among strangers is a little less
than a calamity. It is not merely
sympathy and the sense of human
comradeship and interest that our
friends give us; they are a most
valuable means of education, if they
are wise, alert, and thoughtful. A
friend who is a student will give you
in an evening's pleasant chat the
insight into many volumes. And
even when your friend does not
have attainments beyond your own,
it is worth while to correct your
point of view upon many matters
by discussion and argument. But
remember that he that would have
friends must show himself friendly,
and you cannot expect to reap the
choicest fruits of friendship unless
you are willing to contribute your
share to the common stock. It is
a fine art to get friends, and to
keep them.—Watchman.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
Cures indigestion, headache, mela-
ria, kidney disease, fever, chills, loss
of appetite, debility, nervous prostra-
tion and heart failure, by regulating the
Liver, Stomach, Bowels and Kidneys.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion. I had suffered
for ten years. I had tried almost
every medicine, but all failed. Since
taking Lemon Elixir I can eat any-
thing I like.
Reevesville, S. C.

MOZLEY'S LEMON ELIXIR

Cured me of indigestion and heart dis-
ease, after years of suffering when all
other remedies and doctors had failed.
N. D. COLEMAN,
Beulah, S. C.

MOZLEY'S LEMON ELIXIR.

I have been a great sufferer from
dyspepsia for about fifteen years, my
trouble being my liver, stomach and
bowels, with terrible headaches. Lem-
on Elixir cured me. My appetite is
good, and I am well. I had taken a
barrel of other medicine, that done me
no good.
CHARLES GIBBARD,
No. 1515 Jefferson St., Louisville, Ky.

MOZLEY'S LEMON ELIXIR

Cured me of enlarged Liver, nervous
indigestion and heart disease. I was
unable to walk up stairs or to do any
kind of work. I was treated by many
physicians, but got no better until I
used Lemon Elixir. I am now healthy
and vigorous.
C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness,
Sore Throat, Bronchitis, Hemorrhage,
and all throat and lung diseases. Elean-
gant, reliable.

25c at druggist. Prepared only by
Dr. H. Moszley, Atlanta, Ga.

Free Kidney and Bladder Cure.

Nature has provided a positive cure
for diseases of the Kidney and Bladder
and Rheumatism, in the New Botanic
discovery Alkavis, made from the
Kava-Kava Shrub. Convincing testi-
mony of its wonderful curative powers
is given by Rev. W. B. Moore, D. D., of
Washington, D. C.; Mrs. James Young,
of Kent, Ohio; Mr. Joseph Whitten,
Wolfboro, N. H.; and many others,
who were cured of various diseases of
the Kidneys and Bladder by Alkavis.
To prove its great value, and for intro-
duction, The Church Kidney Cure Co.,
No. 400 Fourth Avenue, New York, will
send you a treatment of Alkavis pre-
pared by mail free. It is certainly a
wonderful remedy, and every sufferer
should gladly accept this free offer.

HARRIS'
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COLLEGE JACKSON, MISS.

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By the never failing merit and efficacy of "5 DROPS," many diseases have been
robbed of their terror, and the grave of many of its victims. Through the prompt and
decisive action of "5 DROPS," thousands have been snatched from the jaws of death
and restored to health, happiness and friends. Many a person has been told by the at-
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hold out no false promises to the sick and afflicted. But we say to all of them, it does
not matter how many doctors have treated you, how many remedies you have tried,
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be cured by the use of "5 DROPS," for it never fails: RHEUMATISM, NEURAL-
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DROPSY, CREEPING NUMBNESS, BRONCHITIS, LA GRIPE, and kindred
diseases. The proof positive are we of the effective and highly curative properties
of "5 DROPS," backed up by the many thousands of testimonials received from grateful
persons from every part of the country; that we are fully warranted in saying "5 DROPS"
is daily curing more people than all the remedies of the market combined, and in
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HALL'S GREAT DISCOVERY.
One small bottle of Hall's Great Dis-
covery cures all kidney and bladder
troubles; removes gravel, cures dia-
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of the kidneys and bladder in both
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months' treatment, and will cure any
case above mentioned. Send for testi-
monials.

D. E. W. HALE,
Sole Manufacturer, P. O. box 629, St.
Louis, Mo.
For sale by all druggists.

READ THIS.
Volina, Ala., July 1, '99.
Dr. E. W. Hall, St. Louis, Mo.—Dear
Sir: I wish to state that I have been a
constant sufferer for a number of years
from kidney complaint, and have never
found a remedy that relieved me so
much as one bottle of The Texas Won-
der, Hall's Great Discovery, and I feel
thankful for the great and beneficial re-
sults, believing that one more bottle
will effect a cure, and may the Lord
bless you in your good work.

Truly yours,
REV. R. C. KIRKLAND.

Dr. M. A. Simmons Liver Medicine
searches out all impurities in the Sys-
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KITSELMAN ORIENTAL FENCE.
More substantial than iron, and as cheap as
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Ministers and Churches.

CLARKSDALE.—I have just returned from a somewhat extended trip into the upper Delta. Gun-nison Baptists have nearly completed their house of worship. I opened a new work at Tipton—raising a subscription of \$26.00 to pay pastor's salary. O'Brian goes there. At Drew we have raised something near \$300 for a church building; all of the undressed heavy lumber will be furnished by the mill in that place without drawing upon the three hundred dollars.

Your brother,
R. A. COHRON.

A WORD ON BEHALF OF CLARKSDALE.

This a rapidly growing town in the upper part of the Delta. Three years ago it had a population of about one thousand inhabitants, now it has about two thousand. I was told by one of the merchants of the little city, that over one hundred thousand dollars had been expended in buildings during the last year; this sum was put mostly into residences. The Methodist, Presbyterians, Episcopalians and Catholic denominations have each, houses of worship in the town. The Baptists have none; they have bought a lot, but are not able to build a house upon it without receiving aid from others.

Clarksdale is a place of wealth and culture; the Baptists of the town have but little of the first, but stand abreast with others in the social and civic relations. Pastor O'Brian and his gifted Christian wife have their hands well upon the work committed to their leadership, and are doing nobly for the resources of their command. Our little band in Clarksdale are weak in numbers and poor in purse, and ought to be helped in their efforts to build for God. Money put into a Baptist church building in this town will be wisely and well invested. Our "Church Building Fund" brought them no increase last November. Will not some of our churches in the State take a collection yet and send to Bro. A. V. Rowe, to be appropriated to the Clarksdale church?

If brethren could see the need there as I see it, surely they would make a sacrifice to help the struggling band of Christians to plant there for our Lord. This is one of the strategic points in taking this beautiful and fertile country for our Savior. The wealth of eastern and southern Delta is

pouring into the lap of this little city through the trunk line and three branches of the Yazoo and Mississippi Valley Rail Road.

I know a man who said: "One of the sweetest blessings I ever received came from a gift bestowed."

R. A. COHRON.

POPLAR SPRINGS.—The new year has opened up with some beautiful days for worship. Every Sunday in January was beautiful. Our work this year is Poplar Springs, Wallerville, Blue Springs, Cherry Creek and Sherman. We were greeted by large congregations at all of our January meetings. The 2nd and 4th Sundays were our first day with Sherman and Cherry Creek respectively. We follow Bro. C. W. Smith at Sherman, and Bro. L. R. Burruss at Cherry Creek. Both noble men of God. We are praying for great blessings this year. Our collection at Cherry Creek for foreign missions in January amounted to something over \$40.00 all told. Besides preaching to five churches, we have charge of Poplar Springs Normal College. So we need much strength both physical and spiritual. We ask therefore that our friends and brethren make special request to God in prayer for us.

Fraternally,
T. A. J. BEASLEY.

POPLARVILLE.—On the 5th inst. Rev. G. W. Knight, together with the pastor, began a series of daily religious services, which lasted until the night of the 12th inst.

Notwithstanding very unfavorable weather, the congregations were very good and very attentive. The house was well filled, especially at the night services. Bro. Knight preached an excellent series of sermons twice a day. The result of the meeting was the reception of twelve candidates for baptism and seven by letter. These were all baptized the two days following the meeting, together with seven others previously received.

While the meeting was going on a child of one of our members died from the effects of a severe burn received about a month previously. She was about 12 years of age, and died in full child trust in Jesus as her Savior.

The project of a new house of worship was agitated, and more than \$1,500 subscribed. The old building will be remodeled, so as to be more roomy, comfortable and convenient for prayer meeting, Sabbath school and church services and ordinances.

A MEMBER.

POPLARVILLE.—On the 5th inst. I began a protracted meeting with Pastor W. B. Holcomb at Poplarville, Miss., which continued one week—but the people came punctually and constantly, so that there was a large congregation attending upon every service.

Pastor Holcomb is one of the leading pastors of South Mississippi. His, in some respects, is one of the finest fields in the State. He gives half his time to Lumberton and half to Poplarville. He has recently finished and dedicated (Dr. Rowe preaching the sermon)—at Lumberton, one of the neatest and prettiest churches I ever saw.

There are those in Poplarville who have the marks of being "elect" and select saints of the most high God, having been chosen by Him before I visited them.

The Poplarville High School is one of the most important features of the town. It has a fine corps of teachers. Prof. W. I. Thames is President of it. He is a model educator, possessing character, competency and Christianity. In his instruction, refinement and elevation of the fair daughters and noble sons of South Mississippi he is doing a work second only to the ministry of Jesus Christ.

I spent the week with Pastor Holcomb and family. They served me; they entertained me. They provided amply and promptly for every want. Such a family has but few equals.

The meeting resulted in the addition to the church, by baptism and otherwise, of nineteen happy souls, and the collection of over \$1,500 for enlarging the church, which, when finished, will be one of the largest in the State—seating 750 persons—and one of the most beautiful.

GEO. W. KNIGHT,
Waynesboro, Miss., Feb. 14, 1900

A Word More.

We did not mean to be understood, in our last appeal to our subscribers, that we had sent out statements to them all. We have sent but few to any of those residing south of the A. & V. railroad, running from Meridian to Vicksburg, or west of the N. O. & N. E. R. R. Bro. J. J. W. Mathis is collecting for us in that section of the State, and we have left the matter to him there for the present. He is fully authorized to go anywhere in the State now, and make settlements in full.

Fraternally,
J. A. HACKETT,
Baptist Record.

Meridian, Miss.

When Traveling Make No Mistake, But see that your ticket reads via

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Feb 9-11

Why Be Poor or Hard-Up?

Are you honest, sober and industrious? If so, engage with us for 1900. \$100 a month and expenses. You can make it easy. Six hours a day. Our agents don't complain of hard times. They are all making money selling our Quaker Bath Cabinet. No trade to learn. No experience necessary. You don't have to canvass. We want you to show and introduce this article, appraise and handle sub-agents. As soon as people know you have it for sale, they will send for the Cabinet for miles around. No competition. We furnish everything. The Quaker is an absolute home necessity. Indispensable for general bathing purposes. Saves medicine and doctor bills. Furnishes Turkish and vapor baths at home. A regular Hot Springs. Cures colds, rheumatism, neuralgia, blood and skin diseases. Mr. Tassel sold 339 Quaker Cabinets in eighty-seven days. Profits over \$600. What others have done and are doing you can do. Write World Mfg. Co., Cincinnati, O., to-day quick for samples and instructions. Go to work with a will and you will make money.

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Finest of Human Hair at about One-third Ordinary Price.

SPECIAL OFFER THIS MONTH.

Weight	Length	Price
2 ounces	20 inches	\$0.65
2 ounces	20 inches	1.25
2 ounces	22 inches	1.50
3 ounces	24 inches	2.25
3 ounces	26 inches	3.25

Send five cents extra for postage. Send sample lock of hair cut near the roots. An immense stock enables us to match perfectly any hair. All orders filled on day received. Money refunded if unsatisfactory. Illustrated catalog free. Everything in hair goods.

Use McWhorter's Medicated Soap for Skin and Scalp—10c. per cake—3 for 25c.

McWhorter Specialty Co., 52 State St., Chicago

BLMYER
CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Deaths.

Miss Mary Hall.

Miss Mary Hall, of Brooksville, Miss., died on Sunday, February 11, 1900. She was a young lady of excellent qualities—amiable, gentle and intelligent. She was an active member of the church—pious and eminently exemplary in bearing. She possessed a fine voice and rare musical talents—usually led the choir in the church service. She was greatly beloved by young and old of her many friends both in and out of the church. The approach of death was not a surprise to her, but she was distinctly aware of his presence. She spoke calmly and with full assurance of her readiness to go. She leaves a widowed mother and three sisters, and many friends to mourn their loss.

M. V. N.

Lucien Luther Adkins.

This meek, friendly beloved man in the Lord fell asleep in Jesus January 7, 1900, at his home in Lee county, Mississippi, Corona post-office. He was born February 23, 1822, in South Carolina, and moved to Pontotoc county, Mississippi, 1843, shortly after his marriage to Miss Susan Butler, whose saintly life is still prolonged.

Bro. Adkins was converted and joined the Cherry Creek Baptist Church in 1847, and was baptized by Elder Martin Ball. Afterwards he moved near Camp Creek Baptist Church, which he joined and remained a faithful and beloved member thereof till death.

It can be said of him that, as a rule and with but few exceptions, he kept "his tongue from evil," "his lips from speaking guile"; he "departed from evil"; he "did good"; he "sought peace and found it." "The end of such a man is peace." This life passed away in peace and praise, and in giving blessings to his beloved ones. His prayer for Camp Creek Church was much like the Savior's prayer for his disciples, "That they all may be one, and that there be no divisions among them, and that they bear much fruit to the glory of the Father." He sang frequently the songs that so thrilled the people of God in other days, as "Children of the Heavenly King." "How Firm a Foundation, Ye Saints of the Lord," "Amazing Grace, How Sweet the Sound." To him death is a benediction. "Blessed are the dead which die in the Lord." The wife that has accompanied so long and is now left behind in travail, "Let not your heart be troubled." "I go to prepare a place for you," said Jesus.

"Weep not for him that has passed into the loneliness of the grave; For, though the pleasures may depart, And darksome days are given, Yet bliss awaits the holy heart, When friends rejoin in heaven."

L. R. BURRESS, Pastor;
Oak Lawn, Feb. 13, 1900.

Mrs. Rachael C. Boyd.

At her residence, near Walker's Bridge, Pike county, Miss., on the morning of January 23, 1900, Mrs. Rachael C. Boyd, daughter of Joel Gullidge, in the 51st year of her age, breathed her last on earth.

She was born July 8, 1848, was married to F. M. Boyd, September 20, 1866, who survives her. To them were born seven daughters and five sons; six daughters and three sons, with her husband and a host of friends, are left to mourn their great loss.

She united with the Bogue Chitto Baptist church in the summer of 1865. Was a member of Silver Creek church at her death. Her last illness lasted only a few days; during this time her family and neighbors ministered to her every want with loving hands.

She was a devoted mother, a loving wife, a good neighbor, and a friend to the needy. Her last sickness was contracted, perhaps, while ministering to the sick and dying. Her home was always open to her friends, whom she delighted to entertain. She was a regular attendant at her church services, especially at the Saturday meetings, and used her influence to further the Master's cause.

The funeral services were conducted by Rev. E. M. Shilling at the residence and were attended by a large crowd of sorrowing relatives and friends.

She will be missed in the community and church, but most of all in the family circle. How hard it is to give up a loving wife, who has been so kind and helpful for more than thirty-three years, and a dear mother who was more to her children than all others on earth. Husband and children, while your bereavement is sore, remember, that not even a sparrow falls to the ground without the permission of our Heavenly Father, and that he doeth all things well.

May husband and children put their trust in the Lord, and be led by the Holy Spirit, so that in the Master's good time they may reunite in the Heavenly home with mother, brothers and sisters who have gone before. "Twill not be long, the yearning heart May feel its every hope depart, And grief be mingled with its song—We'll meet again, it won't be long."

A FRIEND.

Mrs. Alice Simmons.

This good woman "slipped away" from her earthly home in Jackson, Miss., and went to live with God in his heavenly home, September 4, 1899.

Alice Lewis was born February 8, 1852, just five months after the death of her father. She and four sisters and one brother were reared by the widowed mother, who lingered on this side close to the river and ready to pass over. How well it was done, one only needs to know the children. They honor their mother. In young womanhood Miss Alice was married to David Simmons. He and three children survive her, and four little ones preceded her to heaven.

In 1871 she gave her heart to Christ, her life to his service, and joined the Baptist church in Jackson. I was her pastor for eighteen years. I buried four of her children, and baptized the husband and remaining children. I knew her. She loved her church, worked for it, was an intelligent and sympathetic hearer, a reverent and devoted worshipper.

In the home her light was brightest. God's kingdom and his righteousness were first, highest, there. Who is surprised that all the children are Christians? Dear children, follow your mother as she followed Jesus, and you shall meet again never more to part.

She was a good neighbor; helpful to all the needy according to her ability. She gave not only her money, but also herself—her time and sympathy and personal service—to relieve human sorrow and suffering.

She was a devoted wife and mother and sister. Her self-sacrificing love for her aged and feeble mother, her unremitting and cheerful ministry to her happiness, were touching and pathetic. Such deeds and such people cannot die. She has departed to God.

Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floated among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number;
Thou no more our songs shalt know.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

H. F. S.

Vicksburg, Miss.

The Man Behind the Message.

BY ALBERT R. BOND.

Embodied truth becomes effective. In the busy world of related lives, men attach importance to messages in proportion to the interpretation given by the character of the messenger. Practice must set forth the preaching, or the listener gives no response to the appeals of the truth. The clarion calls to righteousness made by the rugged forerunner evoked a response in Judean hearts, because they recognized in him the embodiment of the message. The man behind the gun determines the efficiency of the shot. The man behind the message fixes the value of the proposed truth. The prophets of Jehovah became interpreters of a divine revelation not only from the character of the revelation, but also from their lives. The Gospel of hope and life falls upon listless hearts when uttered by a degraded, wicked, unholy speaker. Men demand harmony of utterance and life.

Character study precedes true, sympathetic understanding of an author's work. This has been thoroughly appreciated by the student of the poets. Having become acquainted with the man, we are prepared for special characteristics in thought and style. The message of salvation, committed by its author, demands of its exponents in pulpit and pew cultivation of excellence. The popular test of any religion is found in the lives of its adherents. As the messenger, so we judge the message to be. Manliness will enforce the truth.

Magnolia, Miss.

Mardi Gras Carnival at Mobile, Ala.

February 26th and 27th, will be unusually attractive. An elaborate programme has been prepared, the music excellent. A grand public ball to be given at the Princess Theatre, will be an additional attraction this year. For this occasion rates of one fare for the round trip will be made to Mobile and return, via Meridian and the Mobile & Ohio railroad. Tickets on sale daily February 20th to 27th, inclusive, limited for return to March 15th, 1900. Feb 8-31.

Wanted—Teachers to know that the place to prepare for the Spring Examination is in the Teachers' Training Course of Poplarville High School, March 5 to April 13, 1900. Send for circular. W. I. THAMES.

The only house in all of the leading agents because there is no cheaper they sell at a good price.

STEINWAY KIMBLE
PIANOS
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PIANO & ORGAN CO.,
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THE B. W. BUCKEY CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin cast.
FOR CHIMNEYS, COAT HOUSES, SHEDS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

FREE—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, Etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the kidneys and urinary organs. A remarkable case is that of Rev. A. C. Darling, of North Constantine, N. Y., as told in the New York World of recent date. He was cured by Alkavis, after, as he says himself, he had lost faith in man and medicine, and was preparing to die. Similar testimony of extraordinary cures of Kidney Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures have been recorded in 30 days. Up to this time the Church Kidney Cure Co., No. 400 Fourth Avenue, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid, by mail, to every reader of THE BAPTIST, who is suffering from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in the Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

Trader—Don't you want to sell that horse?

Farmer—Naw. I keep him extra, to haul broken-down automobiles back to town.

Woman's Work.

Things That Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to worldless prayer,
The dreams of love and truth,
The looking after something lost,
The spirits yearning cry,
The strivings after better things—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed,
The plea for mercy, softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept,
These things shall never die.

Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to wake a love—
Be firm, just, and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.

—CHARLES WICKENS.

Pen Sketches of Living Pictures.

FIFTH.

"To give light to them that sit
in darkness and in the shadow of
death, to guide our feet into the
way of peace."

Here is another—a tiny little
body, who was reared in the wild-
woods with small opportunities
for improving her natural gifts.
For sterling worth and integrity of
character let me commend her to
you. She came to our lawn with
her husband and a bright little boy;
and striving always to play by in-
store she labored from early morn-
till set of sun. There is no time
for anything else—friends apolo-
gized for interrupting her when
they "dropped in" and the beau-
tiful, brown-eyed babe God
had, meantime, sent her, pleaded
her excuses for non-attendance
upon the services of the sanctuary.

"Around the shuttle of His will
God winds our lives with weaver's
skill," and soon the joy of
the mother's heart, the little
one whose tiny footsteps followed
where e'er she led, was laid away
where human kisses cannot reach
his face; and a change was wrought
in the busy little home, and the
stricken hearts bowed were in their
first great sorrow. The little wom-
an, suffering all a bereaved mother-
heart can suffer, soon rose from
the ashes of her woes, girded her
black robes of grief and went about

doing good—left the home that
had held her so tenaciously before,
and at every service of her church
her wistful face is seen, as she
thirstily partakes of the water of
life—the water of the river that leads
to the little lake on the other side.
The sick she visits; with the be-
reaved she mourns; and with the
erstwhile busy hand quiet enough
now, she welcomes the visitor and
sisters with responsive sympathy
to the trials of other way-worn
travelers like herself. Is she quite
as happy as of yore? What mat-
ters it? The glory of our Father
illuminates the way, and will lead to
the endless day, where sorrow
never comes. "No chastening for
the present seemeth to be joyous,
but grievous; nevertheless, after-
wards it yieldeth the peaceable
fruit of righteousness unto them
which are exercised thereby."

SIXTH.

"He maketh the woman to keep
house and to be a joyful mother of
children."

The busy mother of near a doz-
en children with anxious care in
every line and lineament of her
earnest face! Little ones clamber-
ing at her knee, a babe on her
breast and she pleading excuse
for not attending our meetings!
She has "tried so hard" to get out,
but what with the housework and
the children and sickness and daily
cares—"it is almost impossible."
"My dear sister," her visitor said,
"it is not almost, but altogether
impossible for you to attend meet-
ings of any kind under present cir-
cumstances! Don't fret over your
inability—we all understand. Your
earnest desire to do the Lord's
work is the extent of your duty
just now in that direction, for God
has given you these little ones to
care for—to train—to fit for His
kingdom—and no higher office was
ever laid upon any of the human
race. Come, if you can; but rest
assured the work you are doing in
your home as unto the Lord, will
praise you in the gates as much as
anything of a more public nature
done in His name. You respond
to our every call for contributions
and your sympathy is always re-
sponsive and helpful—we know
you are one with us in spirit." The
tired face grew brighter and com-
mon tasks grew lighter when
the door to the neat little cottage
closed again, and shut in the moth-
er with her babes, while one heart
bereaved, went out full of the
memory of "little ice cold fingers"
that about her face had pressed;
and a prayer ascended that the
mother-heart within might praise
God for the unbroken bond of pre-
cious little souls, who looked to

her as we look up to God, for all
their needs. Sometimes this mes-
sage comes: "Stand still and see
the salvation of the Lord;" and
"Having done all to stand."
He thought of all the heartaches he
had known,
And singing in the twilight bowed
his head.
"The world will hear and pass unheed-
ing on,
And no one ever understand," he
said.

A thousand hearts grew hushed to hear
the song,
And eyes that mocked before grew
soft and dim;
They strained to see the finger through
the dusk,
And, smiling through their tears
claimed kin with him.

—LENA M. HOBBS

Dear Sisters of the Yazoo Association.

I take this means of letting you
know that I have not forgotten you.
In reading the report for the last
two quarters as given by Mrs.
Woods, I was sorry to note so few
Societies sent in a report; I hope
more will report next quarter. This
quarter is half out. What are you
doing for the cause of our Lord?

I would like to hear from all
the Societies in our Association.
There are eight Societies reported
in the Minutes of the last Associa-
tion, and there has been two new
ones organized since then, making
ten in all that I know of, but I feel
sure that there are others.

Let us all work together and
send in our reports promptly so
that we may have a fair showing
of what we are doing.

I hope that these few lines will
stir up the sisters to a greater work
for Him who gave His only Son
for us.

MISS BELL STIGLER,
Vice-Prest. Yazoo Association.
Feb. 8, 1900.

One of the many things for
which the people of the United
States, Canada and England, for
its circulation is large there, owe
gratitude to God, is that the man
who had the brains and the capital
to make the *Youth's Companion*
what it is, i.e. a devout Christian.
The influence of the *Companion* is
always on the side of good and of
God. Is not that a cause of re-
joicing, as it goes into 600,000
homes and is read by young and
old? The proprietor gives \$50,000
a year as his regular subscription
to the Baptist State Board of Mas-
sachusetts, under God, mainly ow-
ing to him that the Baptist cause
has advanced so much in Boston.
—Ex.

God the Proprietor

What does it profit a man to be
the landed proprietor of countless

acres unless he can reap the har-
vest of delight that blooms from
every root for the seeing eye and
the loving heart? And who can
reap that harvest so closely that
there shall not be abundant gleam-
ing left for all mankind? The
most that a wide principality can
yield to its legal owner is a living.
But the real owner can gather from
a field of golden-rod, shining in
August sunlight, an unearned in-
crement of life.

We measure success by accumu-
lation. The measure is false. The
true measure is appreciation. He
who loves most has most.

How foolishly we train ourselves
for the work of life? We give our
most arduous and eager efforts to
the cultivation of those faculties
which will serve us in the compe-
titions of the forum and the market
place. But if we were wise, we
should care infinitely more for the
unfolding of those inward, secret,
spiritual powers by which alone
we can become the owners of any-
thing that is worth having. Surely
God is the great proprietor. Yet
all his works he has given away.
He holds no title deeds. The one
thing that is his is the perfect un-
derstanding, the perfect joy, the
perfect love of all the things that
he has made. To share in this
high ownership he welcomes all
who are poor in spirit. This is the
earth which the meek inherit.
This is the heritage of the saints
in light.—Henry Van Dyke, D. D.

Mardi Gras.

Mardi Gras Celebration, New
Orleans, La., and Mobile, Ala.,
February 26th and 27th, 1900.
Reduced rates via Southern Rail-
way.

On account of Mardi Gras Cele-
bration at New Orleans, La., and
Mobile, Ala., February 26th and
27th, 1900, the Southern Railway,
will sell tickets from points on its
lines to New Orleans, La., and re-
turn; also to Mobile, Ala., and re-
turn, at rate of one fare for the
round trip. Tickets will be sold
February 20th to 26th inclusive,
with final limit to return March
15th, 1900.

The Southern Railway offers ex-
cellent and convenient schedules
enroute to New Orleans and Mo-
bile, and passengers should pur-
chase tickets reading via that line.

For further information, call on
Southern Railway Ticket Agent.
Feb. 8, 31.

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TEMPERANCE.

We Must Have More Boys.

REV. NORMAN PLASS.

"We must have more boys," hear the
villains cry.
As they click their jingling glasses;
'Tis strange how fast the drunkards
die!
A hundred thousand graves heaped high
Each year marks off as it passes.

"We must have more boys—at least
twelve each hour,
We must win by cunning devices,
To gather the brightest of youth's
flower,
From the garden of home and inno-
cence's bower,
We must use every art that entices.

"We must have more boys. Then let
friends be sent
To make their persuasive offers;
Get the boys to drink; 'A nicker that's
spent
On a glass for a boy, is money lent
To bring back dollars to our coffers."

"We must have more boys; for only
with boys
Is the army of drunkards recruited,
Slay the father's hopes and the mother's
joys,
Use the devil's most deceptive decoys,
And render the boys imbruted.

"We must have more boys; see the
arison waits
For those we shall school in sinning;
The almshouse yawns, the asylum gates
Gape wide to engulf the inebriates
Grown from boys we succeed in
winning.

"We must have more boys. Then let
us begin
To pursue them in every quarter;
With a hustle and bustle and din we
shall win;
Then scurry and hurry them into their
sin;
Push them on like sheep to the
slaughter.

Saloon Missionaries.

Mrs. Anna Clark, of the Ohio
W. C. T. U., says: "Some time
ago we were surprised at the unusu-
al number of boys found drunk on
the streets of our city (Columbus,
O.) and determined to look into
the matter. In a short time we
discovered that one Hans Miller
had been going about the city
gathering the boys in saloons and
treating them to liquor. It was
further demonstrated that this
Hans Miller had been supplied
with \$20 a day for that purpose by
one of the leading brewers of the
city."—N. O. Advocate.

Drama in Four Acts.

How many young men who are
actors in the first part of this
drama have ever rehearsed in
thought the parts they take in the
last three acts?

Act I.—Before the bar of the
saloon.

Act II.—Before the bar of the
court.

Act III.—Before the bar of the
prison.

Act IV.—Before the bar of God.

The Drunkard's Bargain.

There's my money—give me a
drink! There's the clothing and
food and fire of my wife and chil-
dren—give me a drink! There's
the education of my family and the
peace of my home—give me a
drink! There's the rent I have
robbed from my landlord, fees I
have robbed from my schoolmaster,
and innumerable articles I have
robbed from my shopkeeper—give
me a drink! Pour me out a drink,
and yet more I will pay for it!
There's my health of body and
peace of mind; there's my charac-
ter as a Christian; I give up all—
give me a drink! More yet I have
to give! There's my heavenly in-
heritance, and the eternal friend-
ship of the redeemed; there, there
is all hope of salvation! I give up
my Salvation! I give up my God!
I give up all that is great and
glorious in the universe. I resign
all forever, that I may be drunk!

The Liquor Traffic in North Dakota.

According to J. A. Johnson,
mayor of the city of Fargo, N. D.,
the saloon is not a very profitable
business for a city or town. In a
letter just received from Mayor
Johnson he says:

"The tax-rate in Fargo, without
saloons, is lower than some of the
large eastern and southern cities,
which have saloons. Fargo's per
capita tax for 1898, was \$10.50,
while eastern and southern cities
were from \$11.02 to \$26.64.

"By way of an illustration on
the subject of 'How to run a city
without revenue from the liquor
traffic,' I will take the city of Fargo,
N. D., and Moorhead, Minn.
Moorhead has forty-five saloons,
each paying a license of \$500.
Fargo has none and derives no
revenue from that source; all ex-
penditures are taken from direct
taxation on real and personal prop-
erty. The assessor's books show
that the increased valuation of Far-
go was \$514,964 more in 1899
than it was in 1898; while Moor-
head shows a decrease of \$6,466
between 1898 and 1899. The two
towns are situated respectively on
the east and west banks of the Red
River of the North, and have
equal advantages in the way of
location and transportation charges,
and the same class of people live
on both sides of the river. Peti-
tioner's directory for Moorhead and
Fargo for 1899 shows [Fargo in-

creased in population more than
six times as fast as Moorhead did
in 1898. When the saloons were
driven out of Fargo, it was pre-
dicted that the town would die,
that the rents would go down and
the buildings remain vacant, etc.
The facts do not carry out those dis-
mal prophecies. More than \$1,000,
000 have been expended in build-
ings in Fargo in the past three
years and there is not a vacant
house or store in town that is at
all desirable.

"The tax rate for the running
expenses of Fargo have been re-
duced twenty-five per cent. in the
last four years, notwithstanding
the great improvements which have
taken place, and in face of the fact
that in 1897 an extraordinary ex-
pense, on account of high water,
of more than twenty per cent. of
the tax levy for city purposes of
that year. City warrants were sold
during saloon times below par are
at par to day and eagerly sought
for. The bonded indebtedness of
Fargo is only \$19,500 as against
\$30,88 for Toledo, O., up to \$95,73
for Boston, Mass. During saloon
times Fargo did not have a single
block of paved streets, while now
we have fifteen miles of well paved
streets with a complete system of
sewerage to all parts of the city.

"In reply to the inquiry as to
'How to run a prosperous town
without revenue from the liquor
traffic?' it is a very simple answer.
All that is necessary is to elect men
for the offices of mayor and city
council that are both honest and
capable, that will look after the
city's interest as they would their
own and see that the revenues of
the city are not wasted, men who
will see that all appointive officers
perform their duties. Let people
know that it is safe to invest their
money there, that if they do they
will not be robbed. See that your
town is free from objectionable
characters, make it safe for ladies
and children to be on the streets at
all hours, and you have solved the
problem."

Cambridge, Mass., with a popu-
lation of 80,000 has not had a
licensed saloon for ten years.

The Church Not Considered an Opponent.

A prominent liquor organ says:
"In fighting prohibition we do
not recognize the church as our
principle opponent, nor have the
prohibition papers any basis what-
ever upon which to claim the
church a prohibition institution.
Prohibition does not receive at the
polls two per cent. of the votes of
preachers and church members, so
the assumption that the church is

a political prohibition institution
can be regarded only as a harmless
jest. It is true the preachers at
their conferences, synods, etc.,
pass prohibition resolutions, and
all that sort of slushy buncombe,
the same as the politicians promul-
gate flowery froth in their platforms.
But when it comes to voting, and
to influencing their fashionable con-
gregations as to voting, they are
almost unanimously standing in
with their parties."

The beer which is consumed
throughout the world in a single
year, would make a lake six feet
deep, three and three-quarter miles
long, a mile wide, or 2,319 acres
in area. In this vast lake of beer,
we could easily drown all the Eng-
lish speaking people, to the num-
ber of 120,000,000 throughout
the entire world; or we could
give a beer bath to every man, wo-
man and child at the same time in
the entire continent of America.

TO THE BAPTIST.

I see in your esteemed paper of
last issue, a short article from Bro.
R. P. Brown in reference to the
passage of a whiskey law which
Governor McLaurin recommended
in his message to our Legislature
to pass. Bro. Brown asks: "Is
there not enough Christian people
in Mississippi who have courage
enough to sign petition to Legis-
lature to pass this bill, as whiskey
is doing more to corrupt the State
than any one thing?" I think
there are if they will go to work at
once; and there are a good many
citizens who are not members of
any church that would sign such
petition if presented to them.

There will never be a better time
than now to urge the passage of the
law proposed; making the penalty
one year in the penitentiary for
first offense, two for second, and
not less than five years for third
offense.

There has never been in my
recollection a Legislature consist-
ing of as many members of the
different Christian denominations
as compose the present session; be-
sides our Governor is a high-toned
Christian gentleman; and if the
people throughout the State will
go to work at once. There need
not be any fear of their being suc-
cessful.

Let the law proposed be enacted,
then the blind tigers will be num-
bered with things of the past, and
crime to a great extent will be sup-
pressed.

JOHN C. GARRISON.
Meridian, Miss.

If you feel Dull, Languid, Broken-
Down, Debilitated, have Weak Stom-
ach or Indigestion, use Dr. M. A. Sim-
mons' Liver Medicine.

B. Y. P. U. Department.

BY W. P. PRICE.

The report of the Centennial Committee, of which Dr. Kerfoot is the chairman, ere this has been read by all our people who pretended at all to be keeping up with the times. The very fact of its having Dr. Kerfoot for its author guarantees to leave nothing much to be desired that is not given. The report goes on to say that a tract on each of the subjects is now being prepared for those who may need them—and they are sure to be needed.

But what I want to call attention to here is the great advantage those of us who have been pursuing our Conquest Missionary studies, right along for the last three months, will have over those of us who have not done so.

The first four subjects on the centennial program, have been entirely covered in our readings during the last three or four months.

These are as follows:

1. Our Denominational Century Ago;
2. Our Denominational Growth During the Last Century;
3. Our Denominational Missions a Century Ago;
4. Progress of Our Denominational Missions During the Last Century.

Now, it is distinctly declared that, the object of this "centennial movement" is educational, and not primarily for the purpose of raising money, which is wise and proper. But if all our people, just for the last three or four months only, had taken our B. Y. P. U. studies in missions, we would now be engaged, *not in launching the "centennial movement," but rather gathering in the fruits thereof.*

Let him deny it and will, but this is exactly the work our B. Y. P. U. movement is endeavoring to accomplish, and right gloriously has it succeeded thus far. Just give us ten more years, like the last two or three have been, and no human can tell the efficiency and strength of our Baptist Zion.

As sure as the stars light up the night, the churches that hold their own in the future are those that train the boys and girls of to-day, whom God has given unto them, in the bonds of the gospel of His son, for effectual service in this present world. Call for method of doing this work whatever you will, for in this case there is nothing in the name; but do not fail, for any reason, to get down at once to good solid work.

This week, in our mission studies, we take up the life and labors of

one of the foremost missionaries of the world, Adoniram Judson. What events led up to his decision to be a missionary? Do you know how he came to be a Baptist? Do you know of the troubles he had with the East India Company? Do you know of his trials and triumphs as a missionary? Then come and go with us, as we journey with him, in our studies for this month, and listen to him as he tells his own story, for it will do you good—it reads like another chapter to the book of Acts.

(DAILY READINGS)

Monday, Feb. 26.—Deuteronomy 2.

Tuesday, Feb. 27.—Deuteronomy 3.

Wednesday, Feb. 28.—Deuteronomy 4.

Thursday, March 1.—Deuteronomy 5.

Friday, March 2.—Deuteronomy 6.

Saturday, March 3.—Deuteronomy 7.

Sunday, March 4.—How God Pays Men, (Prayer meeting topic); Matt. 20:1-16.

In discussing this topic, it will be for us to lift it far above all earthly profit, not that there is no earthly profit; but, because it is not to be compared to the spiritual and the heavenly.

MCCOMB.

On last Sabbath evening Feb. 4th, our pastor, Bro. S. W. Sibley, met twenty two of our young people at the McComb City Baptist church and helped to organize a B. Y. P. U.

The following officers were chosen:

Miss Ollie Haley, president.
Miss Katie Jones, vice-president.
Miss Madge Quin, secretary.
Miss Myrtis Sinclair, corresponding secretary.

Mr. Hilton Roberson, treasurer.
Miss Emma White, organist.

An interesting program was arranged for next meeting. We were very much encouraged by the presence of some of our older members; and hope to make favorable reports of our meetings from time to time.

(MISS) MYRTIS SINCLAIR,
Cor. Sec'y.

Family Worship.

To argue the question whether family prayer is declining, is not profitable. Family prayer in large sections of the Christian churches is not declining; it is extinct. The point at issue is how to revive it. Of all objections likely to be proposed to it, the commonest is that there is no one in the family

YOU'RE NOT AN EXPERT

in the judgment of clothing. You can't be. Men who have devoted a life-time to the business are not always. Your absolute safety lies only in buying clothes from a reputable maker endorsed by an honest merchant.

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Suits \$10 to \$18, Pants \$1 to \$5.

Few merchants can equal the cloth-quality, tailoring or fit; none can surpass

JOHN CLEARY,

118 SOUTH STATE ST., JACKSON, MISS.

capable of leading profitably in prayer. By this it is usually meant that there is no one possessed of a verbal memory and a fluent speech that enable one to repeat the stock phrases current in church meetings. This is no real difficulty. There is nothing that will so repel indifferent members of the family, and so defeat the very object of family prayer, as to make it formal and perfunctory. To thank God in simple speech for daily mercies, to confess sins and mistakes, to ask guidance and protection, cannot be beyond the power of any faithful Christian. A natural shyness may have to be overcome, but when once it is conquered a new and more sacred fellowship within the home will be established. It is true of many a Christian family that only in the house of God, once or twice a week, are they brought together in spirit before a common Father. This is reversing God's order, in which the family should be the earliest and the strongest of all spiritual bonds.—*The Standard.*

To the Sunday School Workers of Mississippi.

It has been arranged to have Prof. H. M. Hamlin, International Field Secretary, representing the International Sunday School Convention, to visit this State during the month of March. He will only have time to touch at a few points, and hold one or two meetings at each. I know Prof. Hamlin personally, he is a scholarly Christian gentleman, one of the most accom-

plished Sunday school workers in this, or any other country, and will not fail to interest and instruct all who attend upon his meetings. I urge upon all who are interested in the great Sunday-school work to turn out and hear Prof. when ever it is possible.

He will certainly be in Jackson on March 20th, possibly in the afternoon, but certainly at night.

JNO. T. BUCK.

Jackson, Miss.

Suggestions Concerning the Prayer-Meeting.

1. Be regular in attendance—Heb. 10:25.
2. Bring others.—Num. 10:39.
3. Come praying.—John 12:21; 15:5.
4. Continue in prayer.—Acts 1:4, 14.
5. Avoid criticism.—Ps. 132:1; Rom. 12:10; John 17:23.
6. Participate promptly and heartily in the exercises.—Col. 3:16; 2 Cor. 1:11; Heb. 4:16.
7. Let all the exercises be brief.—Eccl. 5:2.
8. Keep in mind that we sing and speak before God.—2 Cor. 12:19.—Rev. W. F. Crafts.

—Selected.

A Possible Reason.

'Twas the sweetest story ever told
In a hammock, and no doubt
They together clung so closely
Lest there be a falling out.

—Kansas City Star.

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